Aurora

1918

C. E. Morris

The Aurora

VOLUME V

1918

Published Annually
by the Students of

OLIVET
UNIVERSITY

Olivet, Illinois

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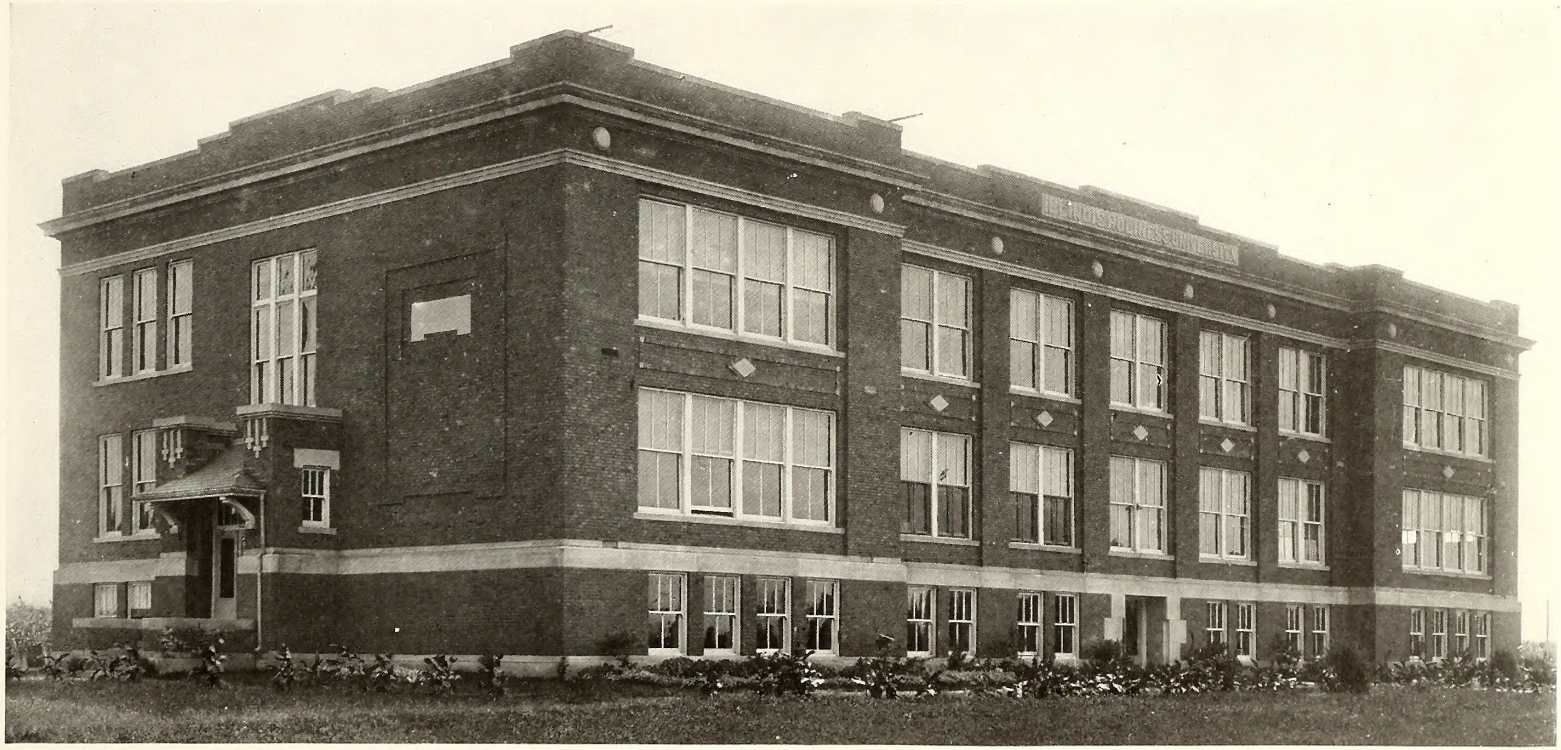


ADMINISTRATION BUILDING

Dedication

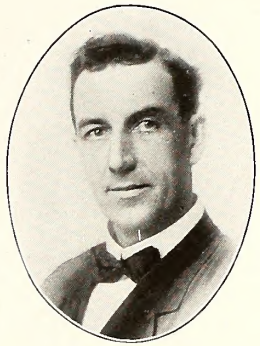
TO THE MEMBERS OF THE

FINANCIAL CAMPAIGN COMMITTEE

who have given the best of their energy, brain, experience and blood in order to insure the success of Olivet University, and to whom we owe an unpayable debt of gratitude, we the "Aurora Staff" dedicate this fifth volume of the

AURORA

REV. M. E. BORDERS
Chairman



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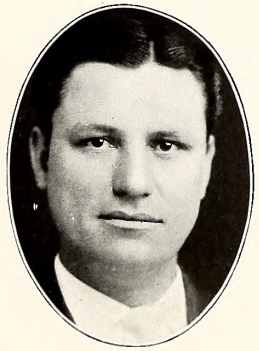
Vice-Chairman



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Treasurer

REV. J. W. GOODWIN
General Supt.

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AUTHOR, EVANGELIST AND PASTOR.

Author of

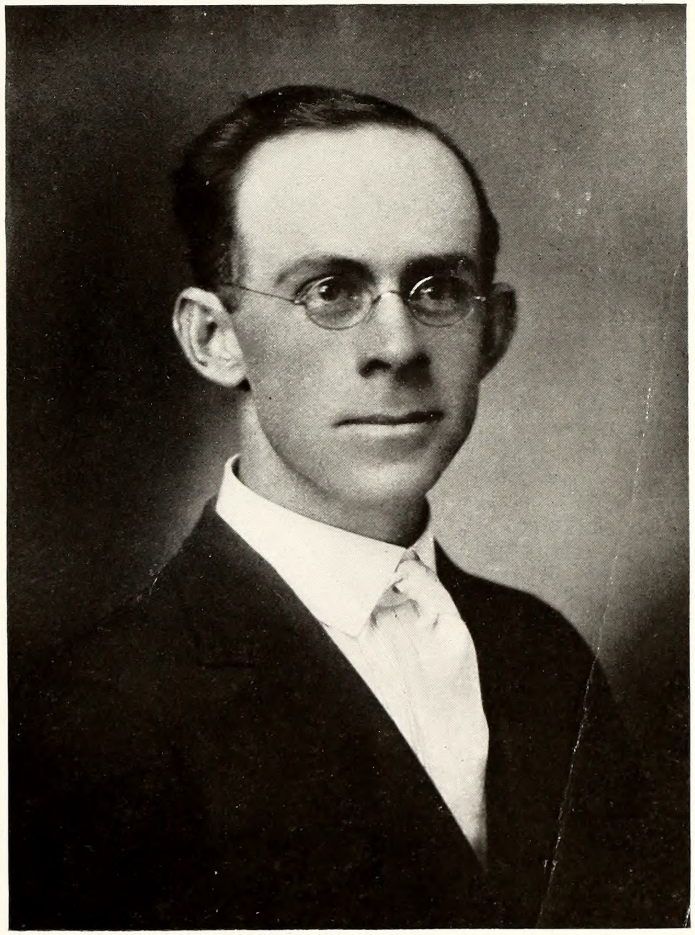
"A BETTER COUNTRY,"
"CORONATION GLORIES,"
"A WRONG CHOICE"
"THE SUCCESSFUL PASTOR."

Two of these books have been read around the world.

Dr. H. C. Morrison, President of Ashbury College, says:

"I have had intimate acquaintance with Rev. M. E. Borders for a number of years. He is a man of unusual gifts, broad culture, deep piety and large sympathies. He is a strong, clear, powerful preacher, with good sense, courteous manner, and kind heart."

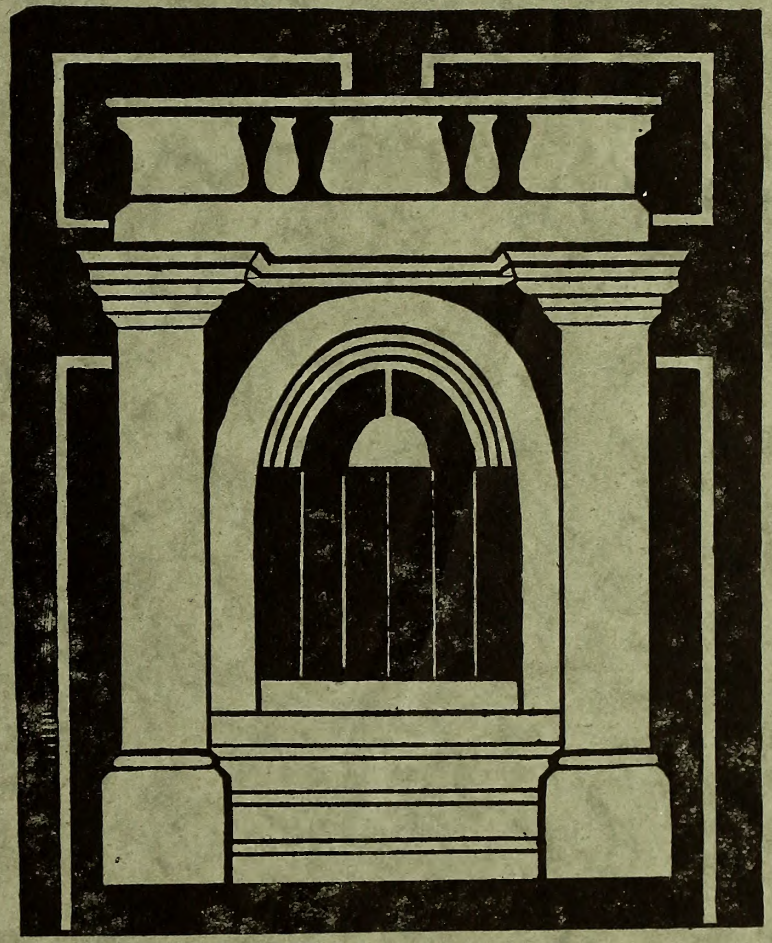
JOSHUA ELVIN HOOVER, PH.B.
VICE-PRESIDENT 1917-18
TAYLOR UNIVERSITY
ILLINOIS STATE UNIVERSITY
DEAN OF SCIENCE



Meditation
Tramps
Just Us
Jealous
On the Rio Grande
America First

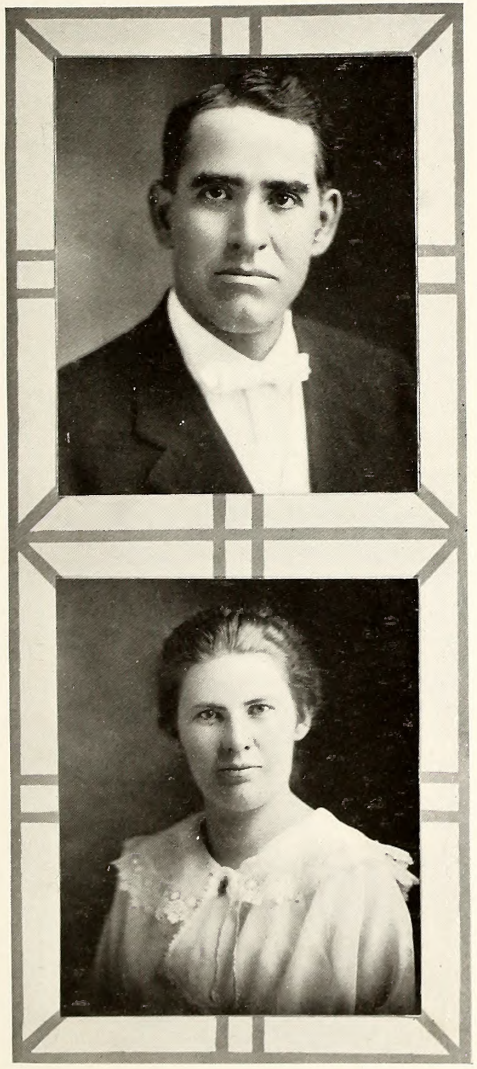
KODAKERY

Scroll One



THE UNIVERSITY

Faculty



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University of Illinois

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History
Manual Training

IRL THOMAS STOVALL, B.S.
Kingswood College

Theology
Philosophy

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Ohio Wesleyan University
Nebraska University
Chicago University

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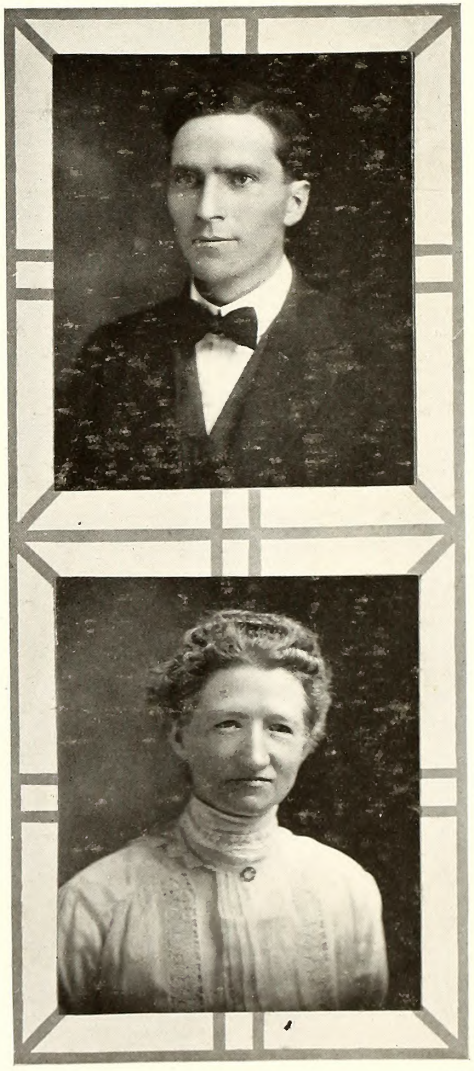
Education

MINERVA SANFORD, Ph.B., B.S.
Baldwin University

Philosophy
College English

*Resigned, place taken by Miss Brenneman



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Moody Bible Institute
Central Holiness University

Bible
Theology

RUTH SAWYER THOMPSON, A.B.
Lawrence College
Central Holiness University

Academy English

GWENDOLENE FRATER, A.B.
Central Holiness University

German
French
Latin

MRS. LOUISE SKELLEY
Matron

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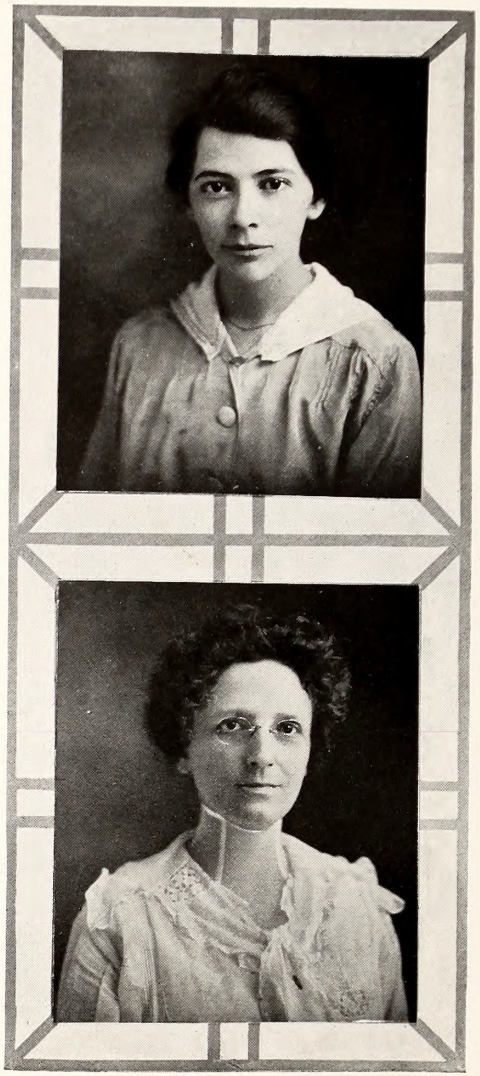

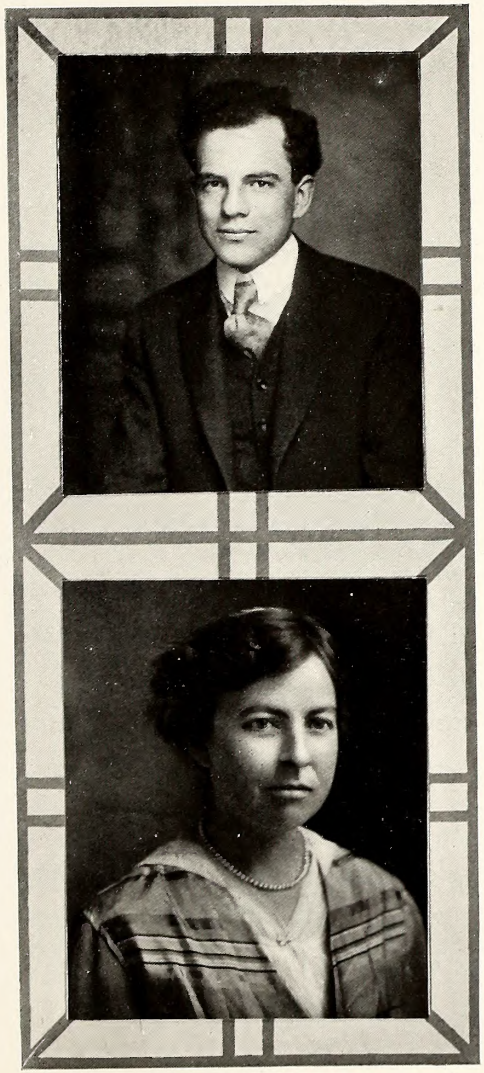

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Willeme Willeke
Warner Hawkins and
Arthur Freidheim

Director of Conservatory
Piano

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Greenville College
Central School of Oratory
Student of Dr. Chester Hanscom

Oratory

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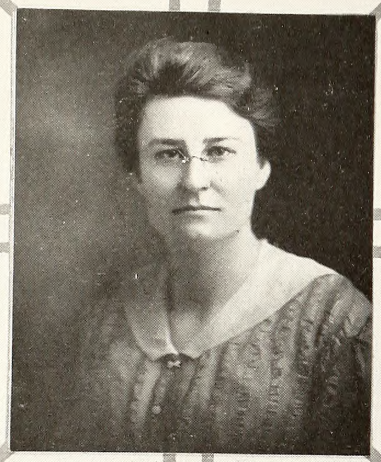
Cornelius Rubner
and Edouard Dethier

Violin
Theory

Faculty

Business Management



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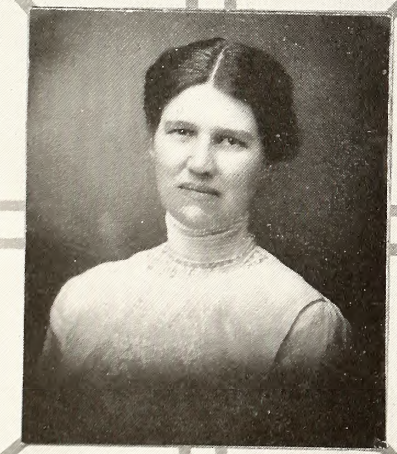
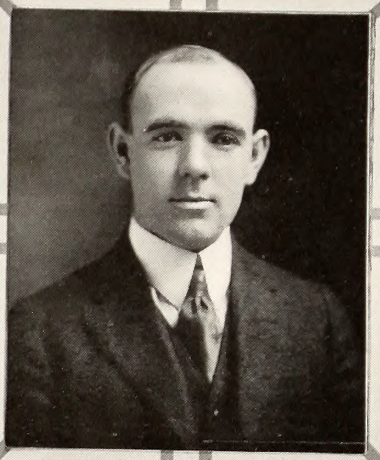
PRINCIPAL OF
GRAMMAR SCHOOL



MARY NESBITT
PRIMARY



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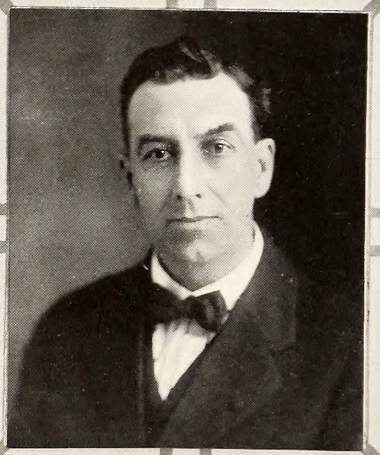
BUSINESS MANAGER
OLIVET UNIVERSITY



REV. W. G. SCHURMAN
TREASURER
OLIVET UNIVERSITY

PICTURESQUE

Olivet University

(Lovingly dedicated to the Faculty and Students)

IN genial Nature's lovely verdant fold
Serene, joyous, and spotless thou dost lie.
How sweet and beauteous art thou to behold
As thou thy prayer-lit eyes turn'st to the sky!
Our heartstrings around thee lovingly we twine
O Olivet belov'd, our School, our Shrine

Far sweeter than the songbird's sweetest lay
Is the rich silent music of thy soul
Borne on the wings of Faith by night and day
Where golden years of endless glory roll;
And loftier than the lofty welkin blue
Are thy unworldly thoughts, O Olivet U.

The straight and upward path made by thy feet
Leads silently our pilgrim souls above
To blissful Heaven's secret holy Seat,
And ever preaches Life's best sermon: "Love,
Obey, fear, glorify, and worship God;
Believe in Him who saved us by His blood."

In thy secluded but not lonesome bow'r
O how we dearly love to ever be!
Safe and secure from Satan's tempting pow'r
With joy we sing 'midst life's wild, restless sea.
Our prayers, our deeds, our love, O Olivet
Are all for thee that thou mayst become greater yet.

When softly comes the dark and weary night
Of life, may thou thy long rays cast for e'er;
O bright, O true, far-reaching holy Light!
Unveil the Cross to the forlorn wanderer:
Shine on!—dispel the gloom of sin, and guide
Him Home that he may with the Lord abide.

O Olivet, to us thou'lt ever be
The same pure school and shrine dear to our heart;
And with our life's days will our love for thee
Grow deeper, unpretentious as thou art:
For thou hast shown us the path the Lamb had trod,
And taught Salvation's way through Christ to God.

ALFREDO Q. GONZALEZ.

My Vision for Olivet

M. EDWARD BORDERS, A.B., A.M.

"Where there is no vision, the people perish."

THE wise man in the long ago gave expression to this terse, trite, and unique text. This ancient, yet modern truism is not only applicable to the church but is equally so to an educational institution, and indeed is irrevocably and indispensably necessary to progress and attainment along any line of human life. A vision! What wonderful and limitless possibilities are involved in this magic word! A man with a burning vision cannot be permanently hampered or hindered by heights of honor, depths of suffering, weights of responsibility, by unfavorable location, or lengths and breadths of space.

A burning vision will carry one anywhere in God's illimitable universe and enable him to accomplish, in the name of God, anything in the realm of the possible, and many times, what appears to be absolutely the impossible. No man has ever gone beyond the horizon line of his ideals. No one has ever reached the goal of the extraordinary and the unusual without dreams and visions.

Michael Angelo, sitting in his crude studio, in a moment of inspiration, caught a vision of something far in advance of his day. At once he began to chip, chisel, and carve upon an old marble slab taken from the refuse of his back yard; and one day unveiled to an amazed and admiring world a realization of the dream of his heart.

It was a vision that enabled the wonderful Raphael to transfer the "Madonna" of his dreams to the "Madonna" of his paint brush. What he did back there has endured for three centuries, but his ideal was on the canvas of his great artist's heart long before it was on the canvas of his easel. Generations have gazed enraptured at the work of this master of art, and have immortalized him, and all because he gave to the world his burning vision. Beethoven tells us of his polished symphony—how that in his dreams he had heard the music of Heaven and could scarcely trust his trembling hand to write the things that he had seen and heard.

It was a vision that enabled England's greatest statesman, Gladstone, in the time of a moral and social crisis, to cry out, "Ten thousand deaths, ere I stain the purity of my conscience;" that made Patrick Henry, the erstwhile store-keeper, in the House of Commons, to shout in the ears of his vacillating colleagues, "Give me liberty, or give me death."

It was a vision that made John Knox cry, "Give me Scotland,

or I die. Give me souls, or take my soul;" that made the Wesleys take their father's grave for a rostrum, the blue dome of Heaven for a tabernacle, and the wide world for a parish, and fling the white light of full salvation across the seas and around the globe.

A vision! Every man and movement is insipidly useless without it! It transforms a laggard into a hero, a dead man, a dead institution, or a dead movement into a flame of intellectual and spiritual life and efficiency; it awakens every latent and dormant power of a man's being, chains them with celestial fire, and puts them on a vigil stretch for the unheard of things.

Do we find it necessary to stretch our faith to get a vision for Olivet? Are there any possibilities there which may be used as a solid foundation on which to erect a superstructure which will be an everlasting monument to the heroic courage, the bleeding sacrifice, and almost divine patient plodding endeavor, and an unconquerable determination to win in the face of the heavy odds of our great Nazarene people? Or is the faithful work of years to come suddenly to naught? Indeed, we find it very easy to have a far-reaching vision for this institution.

Olivet, beautiful for situation, the joy of ten thousand people up and down this rich Mississippi valley, and to a great many throughout the whole country! Seventy-five acres of rich, deep, fertile soil, broad sweeps of waving, verdant fields of grass and fragrant flowers, nestling peacefully and securely in the midst of a territory famous for its natural resources and bountiful farm products; near enough to the throbbing commercial centers to make communication and transportation easy, and yet far enough away to escape their alluring and tempting contaminations. Olivet lies like a pearl, pure and gleaming white in its setting of platinum.

Could any situation be more glorious; surrounded by a clean little town, made up of godly warm-hearted people, who are known everywhere for their thrift, simplicity of life, and generous hospitality; two great buildings erected with a careful eye to physical and sanitary as well as educational requirements, where hundreds have been saved, educated, and called to various places in the great work of God. The above are but a few things which inspire our vision and we feel sure that one does not need to be a prophet or the son of a prophet to foresee for Olivet a future bright with hope and glorious with prospect.

We mention just a few of the many things comprehended in our vision for this institution; firstly—*Olivet entirely out of debt.* Despite the past, with its failures and reverses, the happy day when this great financial burden of One Hundred Thousand Dollars will be removed is near at hand. In fact, thirteen states are already making preparation for the celebration of this momentous and culminative event. The gathering splendors of this long-looked-for victory already illumine the horizon with ten thousand streams of liquid glory. Standing on the tiptoe of expectancy, we salute it and hail its coming with jubilant joy. The happy release from this incarceration of notes, mortgages, and debts will give mighty momentum to this hitherto hindered and handicapped institution; the results of which, as we anticipate them, thrill us with the most exquisite joy.

Secondly—*A great student body*—attracted by the superior advantages of location, equipment, and curriculum. In our soul's vision we can see and hear this great body of students thronging the spacious dormitories and walking to and fro across the great, broad, beautiful campus—hundreds of them with happy, serious, maturing faces, ruddy of cheek, agile of body, keen of intellect, and with a consuming vision spurring them on in their careful, thorough preparation to go out from this sacred spot full of a thousand tender memories to kindle revival flames around the globe. It is not too much to expect that Olivet should have a representative

in every land. Yes, and this representative a preacher, with a voice lifted in awful authority in defense of the cross and the Christ, and heard in every part of the world. To be sure, these blessed ideals cannot be realized without wading through bitter trials and surmounting fearful difficulties, but we belong to a crowd who do not reckon with the things against us. We reckon only with God. Our liabilities are enormous, but our resources are infinitely exhaustless.

There are many dangers to be encountered. Mighty oceans, towering mountains, wide, burning deserts, death, wicked men, malicious devils, earth, and hell are in the way of our young people and our young movement. But what of it? As long as God lives and the Book is true, and our great mystic Head is on the throne, we need never fear a calamity or a disaster; but with martyr's blood in our veins, and with a deathless heroism throbbing in our breast, we will drive on and conquer on every battlefield. That's the kind of a vision we have for every precious young life committed to the care and guardianship of our great Olivet institution. And that is the kind of a vision that every officer and teacher should endeavor to impart to them.

To do this, the personnel of the faculty in particular must be such as to not only qualify them to teach from the textbook, but to break the alabaster box containing the precious ointment of their sanctified personalities upon the head and heart of each and every student, leaving upon them, wherever they may go in the world's broad field of battle, the distinguishing mark of Olivet, and thus fill the world with the priceless aroma of their incarnated ideals.

Thirdly—*An Industrial Department.* Then again, our vision comprehends for this psychologically located institution, a great industrial department where hundreds of young men and women who possess an insatiate desire for an education and a life of well directed service for Jesus Christ, who, not having the means to make this possible, can divide their time between factory or farm and school and so by honest, healthy work obtain an education and realize thus perhaps the dream of their life. We mean a great, well organized, thoroughly systematized, efficiently directed business project, started and run along correct commercial lines, and on a profit making and paying basis.

This is both possible and probable in the future achievements of Olivet. This would mean the salvation and the education of thousands of young people who would otherwise be lost to our movement and to efficient service in saving a lost world. We can easily catch an intelligent vision of such a work in connection with this school, where will be heard the hum and buzz of a busy throbbing industry, with both the industrial and educational departments like a busy beehive, with no room for drones. We know of scores of young men and women who would hail an institution of this kind with tearful joy.

Fourthly—*A Distinctive Bible Course.* Greater emphasis put on a distinctively Bible course where students who have been deprived of the benefits and blessings of an education and yet who are gifted in exhortation, and who feel the call of God upon them, can come, and in a short time, obtain a working knowledge of grammar and a thorough knowledge of the Bible. Students from this department can be turned out to become veritable cyclones, thundering the terrors of a broken law, the impending judgments and wrath of God, and with streaming eyes, portray the love and mercy of God as vouchsafed to the world in the gift of His son, and thus win hundreds and thousands to Jesus.

There is a distressing need for a department of this kind where young men and women can become conversant with Moses, Elijah, Isaiah, Amos, and Malachi, with the Gospels, and the Pauline and Petrine epistles, so that they may illustrate with Bible

characters, quote whole chapters and epistles, and where they can become as familiar with the Book of Acts as they are with the twenty-third Psalm. The finished fabric of this department should be soaked, saturated, and packed brimfull and running over with both the letter and the spirit of the Word.

Fifthly.—*A University Standard of Scholarship.* This, of course, means money and faculty, and both of them can be had in abundance. A high standard of seholarship must be obtained and retained, or we forfeit the right to call ourselves a university, for this name involves all that we have stated above. Olivet should be a great focal center for refinement, culture, and mental power. We would not be understood to mean that we would have these to the exclusion of other things, such as great spiritual tides, glorious revivals, salvation in chapel and classroom, and the mighty grace of God in evidence everywhere. But we would have all of these in addition to what a university stands for, namely, a higher education. Young men and women going out with a diploma from this institution should not only carry with them the stamp of deep piety and a strong, keen, positive personality, with which the world will have to reckon, but should be thoroughly conversant with all the branches of philosophy, art, literature, and science.

Our faith should laugh at impossibilities, and cry, "It shall be done." Our soul has long since caught the vision, not only for this institution, but for all the varied and multiplied interests of our great work. We refuse to be content with the commonplace. We determine to be more than a settler, but a pioneer; to do more than hold the fort, but march up the hill, sword in hand, scale the fortifications of the enemy, bombard the citadels of iniquity, and spike the devil's guns, pull down the black flag of unbelief, and unfurl and fling out into the pure atmosphere of the cloudless sky of apostolic Christianity the white flag of full salvation forever!

Dear, dear Olivet, thy very name signifies peaee, hope, and expectancy, for it was from thy sacred, sunny, southern slopes, O Olivet of long ago, that the dear feet of our blessed Lord last touched the earth that He died to redeem. From thy sun-kissed summit, while the world was in a shimmer of golden glory, our conquering Lord began to ascend the etherial stairway, back through the open portals, to take a seat at the right hand of the Father and become the crowned, diademed, and sceptered high priest of humanity forever. Olivet, we bid thee Godspeed in thy service in the cause of Holiness and in the saving and training of preeious young lives. Your best days are ahead. We thank God for your past and greet your future with joy and expeetaney. Martyrs' blood stains your walls; and the blood of the martyrs is the seed of the church. Those who have faithfully and unselfishly given their very lives for thee shall not have labored in vain. They shall reap their reward here and forever hereafter.

Thou art the object of God's vigil care, O Olivet! A thousand storms have gathered and broken over your head. Ten thousand perplexing problems have encompassed thee. Thy way has lead through the grinding winepresses of sorrow, but one has well said, "Out of the presses of pain comes the soul's best wine." Thy sun is not setting but is coming up from behind the horizon, blazing forth a flood of glory on the fogged highway of an achieving future.

The blessed One that painted the western horizon with the dying splendors of the setting sun, and gave the delicate tint to the blushing flowers, made the mighty ocean, and hung the trembling dewdrop on the waving leaves of the forest, ehiseled the creases on the petal of the rose, that smooths the pillow of the dying child, that catches every sparrow that falls, that same blessed Omnipotent One will hear the heart cry of thousands of people in behalf of thee, O Olivet, and will bring thee triumphantly

through every crisis and will give thee a new birth of usefulness in the work of saving a guilty race.

Such then is but a part of our vision for Olivet and the precious, precious young people of our great movement, for which it has been our privilege to give our whole being on the altar of a consuming sacrifice for over twenty years.

ALUMNI AND STUDENTS' FELLOWSHIP ASSOCIATION

President - - - Hugh C. Benner
Vice-President - Ruth Buell
Secretary - - - Jesse Brown
Treasurer - - - Lawrence Howe

IN view of the fact that the number of our Alumni is small and also that there are many worthy students going out from our school each year who, for various reasons have finished no regular course, there has been organized an Alumni and Students' Fellowship Association. This, as the name implies, includes both the graduates of all departments and our numerous student friends.

This Association was organized temporarily on February 22, 1917, when a few of the Alumni met at a banquet held at Olivet, and formulated plans for a permanent organization. This was effected at a banquet held in the University dining hall on Thursday, May 31, 1917. At this banquet there were about 130 present, including several of our trustees and patrons.

This is now a permanent organization in Olivet University and plans are being formulated to make this Association a helpful factor in the success and advancement of our institution.

Aurora Staff

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Assistant Business Manager

AURORA
STAFF

Editorial

THE call of today is the call of centuries. Since the most ancient times, one resounding call has echoed and reverberated through the vaults of the centuries. It is not the call for government; it is not the call for money. It is the call for men.

There are two essentials which must be found in the men who are capable of successfully meeting this call. These essentials are vision and energy. Let us briefly consider these.

Among all men there are but two kinds,—the dreamer and the man with a vision. The dreamer never can outline his plans definitely. He can see but very dimly. Consequently his thoughts for the future are pessimistic and unreal. His impressions are vague and there is nothing there to impel him toward a goal. But on the other hand is the man with a vision. This man looks confidently and optimistically into the future. He has a definite project clearly outlined in his mind. He has a goal to reach and is determined to reach it. Can anything turn him aside? No! he has a purpose, a set goal. Impelled by the vision he will accomplish that purpose and reach the goal.

The second essential of success is energy. This does not imply an uncertain or spasmodic impulse which sometimes impels the individual, but means that strong, steady impulsion which causes one to meet successfully every opposition and untoward circumstance. This is the quality which was found in Washington, Lincoln, Grant, and other men of national prominence. Thus, with a vision and a properly directed energy, one may achieve what the world calls a success.

While Olivet University stands for and encourages these essentials, she also represents something higher than the mere attaining of success. While she attempts to create in men a vision, and energy to realize that vision, she also seeks to instil in the hearts and minds of her students the need of a spiritual equipment. To be really successful it is not enough merely to have vision and energy but behind these and above these must be the Spirit of God, ruling and directing the energy. To send out men with these advantages is the purpose of Olivet University.

We believe in Olivet University. The call of today is her reason for existence. Her defeat would be a master triumph for the powers of darkness. But she shall not be defeated. The harvest is white and the laborers are few in the vineyard of the Master. Therefore this institution must continue her existence and increase in power and blessing.

Then to Olivet University we wish only the best. May she prosper and continue victoriously, and above all, may the Spirit of God continue to guide in all which pertains to her and cause her to triumph, accomplishing just that purpose for which she was intended in the wonderful plan of God.

HUGH C. BENNER, Editor-in-Chief.

Managerial

THE publication of the 1918 *Aurora* is ready to appear before the Public. Look upon it! Digest it! We hope that it will do you good. The managerial staff has met with many unforeseen difficulties, which have made it exceedingly hard to place this issue of the *Aurora* before the Public. Nevertheless, we have completed our work, and we hope that it will prove a blessing to Students, Faculty, Trustees, and Patrons.

Each member of the staff has tried to do his best. We are to do with our might what our hands find to do, and each one feels that he has done it.

There is a great responsibility connected with a work of this kind. We feel our incompetence in undertaking to place a work like this before the public, as many unjust criticisms will be made by those who have not understood our motive. We have done what we feel is right and we leave the judging for God to do. The unsettled condition of the business world has made it exceedingly hard to complete this issue. Yet we have some friends in business who have stood nobly by us, and we hope that this will prove a blessing to them; for without their assistance our work would have been doubly hard. We have tried to treat all of our advertisers the same. To be successful in the business realm, one must not be partial to any person. That old adage is very fitting: "Honesty is the best policy." The staff taking this as their policy have held rigidly to the same.

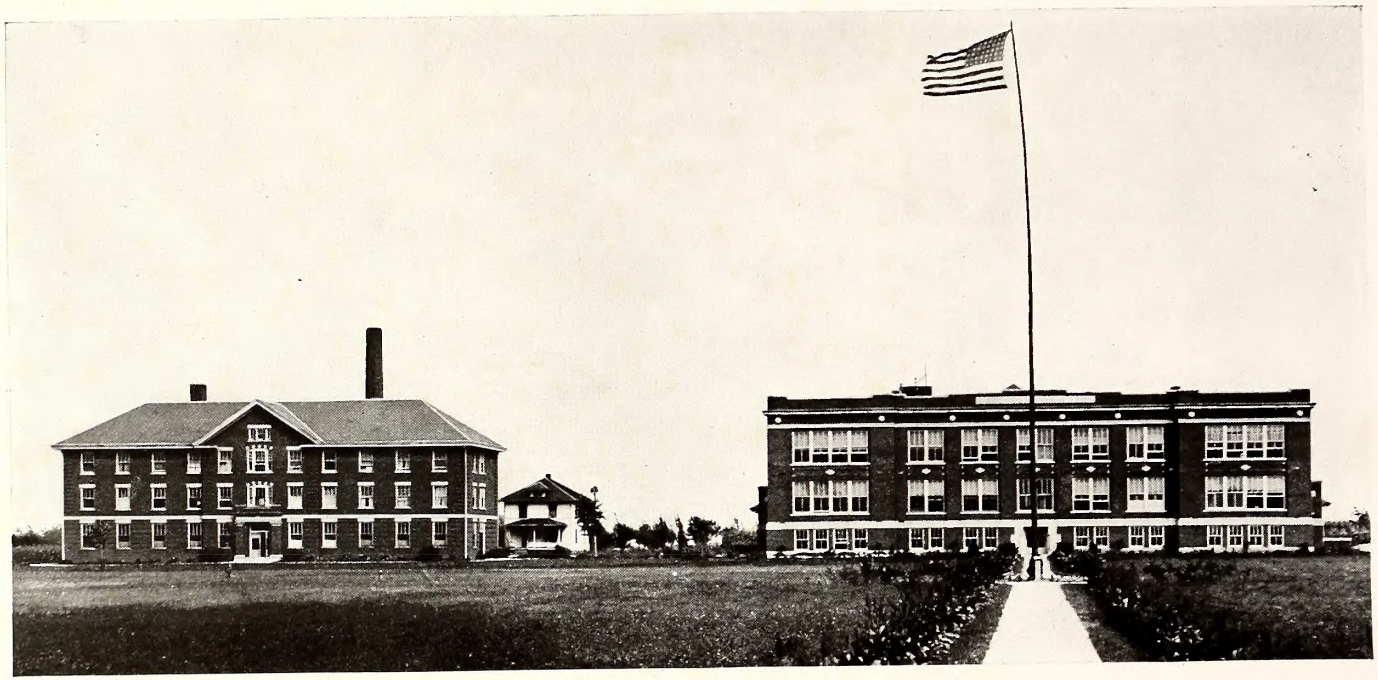
There are two classes who will be deeply interested in this publication: firstly, our own people. Those of this class believe in us, and want to see us, as a student body, make good. As a mother is jealous for her child, they are jealous for our welfare. We believe that they will give us the right hand of fellowship, and also a deep heart-felt "God bless you." We are sure that our people want to see us with that keen, alert, agressive spirit. This is the thing that will make us succeed as a Church, in winning souls. Let us as a people do away with fanatical ideas, narrowness, and be broadminded men and women that will be a success in this present world, as well as the world to come. If we are ever to be a success as preachers in the Nazarene Church, we must begin to think for ourselves, and not be governed by narrow-minded people. The students of Olivet are awakening to this fact, and we are going out with that agressive spirit, backed up with the Holy Spirit, to be a blessing to our own people.

Secondly, people not of our fold. Those of this class may or may not believe in us. We hope, nevertheless, that they will appreciate the efforts put forth. Possibly, some will feel as kindly toward us as our people. Yet we know that criticism is forthcoming, and we must take it with as good grace as we would praise. We pray that these people who are not of us will be gentle in their criticisms, because, some day they may become one of us.

Success to the 1919 Business Manager.

To you, we wish success in every undertaking. We bequeath to you our old and new friends. Treat them right! And when you shall write success to your successor, you will not only turn over these, but a greater number of friends. Thanking God here for His ever present help in time of need, and wishing you an abundance of success, I remain yours truly,

RAYMOND J. CARROLL,
Business Manager, '18.



OLIVET UNIVERSITY

District Messages

DISTRICT SUPERINTENDENTS

WHILE there are some things in which other church schools may exceed Olivet University, such as: financial standing, equipment, and even in some instances, strength of courses; yet our University will compare favorably with others in most of these essentials and has greatly the preëminence over many in the most essential feature, that of spirituality, being manned by spiritual teachers and being free from the erroneous teachings so destructive to the foundation of our salvation, and the undermining of the faith in the triune Godhead. For we believe in God, the Father, acknowledge the deity of Christ and the personality of the Holy Spirit and believe in His revealed will to mankind,—the dear old Bible.

I rejoice in the fact of having had the honored privilege of spending three years as a student within her sacred walls, sitting under the instruction of godly men and women who were, in the main, second to none in their profession, and associating with hundreds of young men and women, the cream of the earth, many of whom are now laboring both in the homeland and on foreign soil as preachers, missionaries, teachers, farmers, business men and women. Some of my schoolmates have gone to the defense of the Stars and Stripes and are either now in training or are in the trenches.

I feel devoutly thankful to God that He gave me the chance of spending those years of arduous toil under such hallowed influence and to have the glad opportunity of looking upon Olivet University as my Alma Mater.

To let this great institution fail would be a crime. It would be to sin against thousands of young men and women who would have to turn to other schools, only, in most cases, to have their faith in the essentials of life wrecked, their confidence destroyed and their immortal souls lost through all eternity. It would mean to sin against the many honest hearted, Godfearing, selfsacrificing men and women who have already put their money into it in the years gone by.

To save it means only a few dollars from all those of us who are constantly crying out "My all is on the altar," "My consecration is complete," "I'll do whatever God requires of me."

Let us all come to her assistance with heroic effort, give as God has prospered, invest in an institution where character is built for God. Let us lay up for ourselves treasures in heaven by saving souls with our money through perpetuating this center of education. We can save, we must save, we will save Olivet University. Long live our beloved Alma Mater.

C. A. BROWN,
Chicago Central District.

Most of the good things that strike the earth, drop in Indiana, or at least we Hoosiers think so. And it may be that Olivet University was meant for the Hoosier state, as it fell so near the line. Perhaps but few people know just how near this beautiful school is to us. About a dozen miles from the state line and about the same distance from the banks of the Wabash, just south of Danville, Illinois, lies the quiet little village of Olivet, where is located the Olivet University.

It was the writer's privilege once to live for a short time in this Christian village, a town without a saloon, a pool room, or a cigar store. The stores don't even sell the filthy weed. No ball room, or moving picture shows to corrupt the minds of the young, but

where the band plays sacred music; out here away from the sounding of gongs, the factory whistle, the rattle and rush and hurry, where one can think and pray. Surely it is an ideal place for the institution for which it was planned. So near is it to our beloved Wabash that when the autumn leaves begin to fall, a happy party may walk its banks to search for nuts, or in the spring time, throw in the hook and line for the first trout, and when the candle lights begin to gleam thro' the sycamores, can in a few moments be again in the limits of the little town of Olivet.

Indiana has had a number of persons connected with this school. The acting president, also the business manager at this time are from this state. A number of the citizens of the town are those who have crossed the Wabash and we now have on our district six pastors or wives who have attended this school. Many who are today in the work of the Lord, who have gone from this institution; are from Indiana. Therefore, Olivet University, fair and beloved, the planting of the Lord, we love thee, and feel we are thine and thou art ours.

U. E. HARDING,
Indiana District.

It affords me great pleasure to take this opportunity of expressing my appreciation for our school at Olivet, Illinois. I appreciate it for what it is; an institution, distinctively and peculiarly our own, for the training of young people to hold positions of responsibility in our own work. The conviction has been growing on me for some time that we can never rise to our highest possibilities, fill the place God's will has provided for us and do the work He expects of us, until we shall be able to man our Nazarene work with Nazarene products made in a Nazarene mold and blest with the Nazarene vision.

I appreciate the Olivet school also for the work it is doing. While everything on the part of every one who has attended the school, or had to do with it, may not bear the marks of perfection, neither do I know of an institution with which man has to do, that does bear such marks. To some of us who were compelled to get our training in institutions where second blessing holiness was held up to ridicule and where spiritual religion was not tolerated, Olivet presents inviting circumstances under which to obtain an education. It certainly is a great benefit to be able to study the languages under a tutor who understands the language of Canaan and speaks clearly the tongue of the sanctified; to be able to receive instruction in theology, homiletics, etc., from one who believes the whole Bible and teaches it as "The Word of God"; to be able to go into scientific researches and mathematical calculations with a professor who insists on taking God and the open Bible into all investigations. All this in classrooms where prayer is a main feature and in halls resounding with the praise of God, surely is a Heaven-born privilege for the young people of our land.

I desire to express my special appreciation for our own Iowa young folks and for what Olivet is doing for them. I have seen the sons and daughters of our Iowa homes going out with little else than good experiences and a consciousness of a Divine call I have witnessed, with great satisfaction, their development mentally and spiritually and thanked God for giving us such young people and such a school in which to train them for this work.

E. A. CLARK,
Iowa District.

To Arms! To Arms! is the cry of the nation. Her need is money, men, and guns. In answer to the cry, many of the bravest lads whose feet ever marked American soil have arisen from their

desks, turned the key on their places of business, kissed loved ones goodbye, slipped out of their civilian suits, donned the khaki and gone into training camps, spent hours at drill, gone on long hikes and in the near future will embark to a foreign land and take their place in line with drawn bayonets, saying, "No 'Boche' shall enter here until the last drop of my blood has been spilled." They are fighting to protect their mothers, wives, and sweethearts.

The nation does not need inexperienced men in the front line, but trained men, hardened men, brave men, men who know how to fight.

The Pentecostal Church of the Nazarene is calling for men. Not men who have been trained in foreign institutions but men who have been indoctrinated in our own institutions, know what sin is, what its results are, what an enemy to home, church, and nation it is. Not men who think sin is only a disorder, but who know it to be a mighty wreck with its millions of suffering souls reaching out a hand to the church crying for deliverance; men with a message of life, liberty, and salvation, and whose hearts are on fire for God until they are willing to brave the storm, go through privation, deny themselves of life's comforts in order to get to those who sit in darkness. Such men are not going to be picked up, but are going to be the product of Holy Ghost revivals and years of training in such institutions as Olivet. May God guide her safely through the storm and bring her through with a crown bedecked with jewels of the lives of preachers and missionaries that shall belt the globe and girdle the world with salvation, with Holiness unto the Lord.

J. E. BATES,
Dakotas-Montana District.

It was my privilege recently to visit Olivet. While attending the Educational Convention at Chicago, we received a letter of invitation from the Nebraska District students and a few other friends to return home that way and visit the school.

To say that we were pleased with what we saw and heard while there, seems a mild way to put it. However, we are glad to say that in less than two days, we saw and heard enough to convince us that there is something mighty good going on there and that God is pleased to give His smile of approval. The magnificent buildings, equipment, and a student body of as bright and promising young people as I ever looked at, gave me a renewed reason for which I could thank God and look forward with great hope and anticipation to the time when these promising lives shall go forth from Olivet, spirit filled and fire baptized to wield a mighty influence for God and Holiness and to make our beloved Zion a greater praise in the earth. May peace and prosperity be within thy walls, O Olivet.

M. F. LIENARD,
Nebraska District.

As a denomination, the question of need should be the paramount one and our money should be disbursed with this thought in view. Olivet University is one of these needs. We need it to carry on our work successfully, to protect our young people from erroneous and false teaching of the Word of God and as a movement, to train our workers, preachers, missionaries, deaconesses and Sunday School workers. Moreover, we have a distinct admonition from the apostle to his son in the gospel, "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." While God does lay His hand on men at times and calls them directly into the work without special preparation, and their ministry is blessed, yet the normal and regular course is through a preparatory fitting. As a proof of this, we may turn to the Word of God.

In the old testament we have the "School of the prophets." These were organized by Samuel, and served as a place to study music and the law, and to imbibe the prophetical spirit. They were continued by Elisha and Elijah. Then, when we turn to the new testament we note that the apostle Paul, on his various journeys, had young men such as Timothy, Titus, Aristarchus, and Secundus. It would appear that he was training these for the ministry. Therefore we feel that the Scriptures advocate a trained ministry. Regarding Olivet, let us put this promise to the test: "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing that there shall not be room enough to receive it."

H. REES JONES,
Kentucky District.

Over in the great state of Illinois, near the growing city of Danville, is located Olivet University, beautiful for situation, surrounded by a lovely village and broad acres. Splendid modern brick buildings and a beautiful campus sloping gently toward the car line, greet your eye when you arrive. Looking around, you see the large tabernacle in the midst of beautiful oaks and towering maples, and a grand place to stroll, and go to camp-meeting.

Here, nearly two hundred of America's best youths are to be found, happy in the love of Christ, enjoying their surroundings, studying and praying, and reciting to Spirit-filled teachers, when sometimes the class is broken up into a prayer meeting, when some student needs spiritual help.

To study and live in an atmosphere like this, inspires and ennobles character. As I have walked over the campus I have almost wished to be in school again. Here the full gospel and the whole Bible is taught. Where better could you go or send your children for a Christian education? A great and useful future will be Olivet's if we stand by her with our prayers and means. I thank God for Holiness Schools.

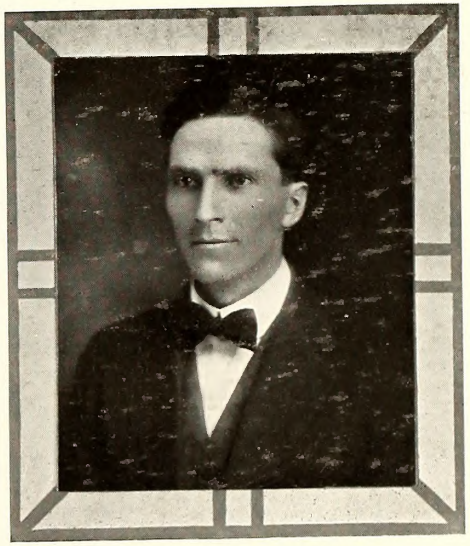
JAMES WILY SHORT,
Pittsburg District.

SCROLL TWO

College of Divinity

THEODORE WEBBER WILLINGHAM, A. B.

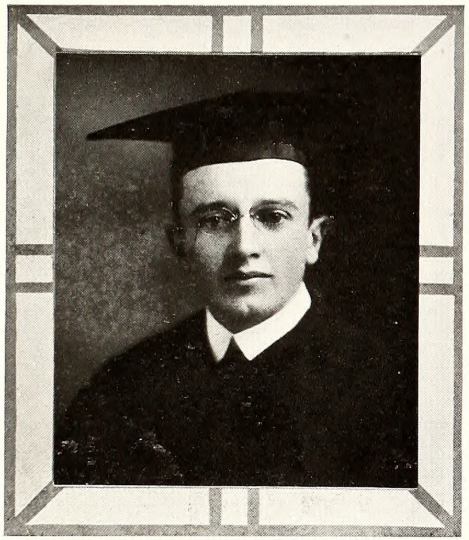
Mr. Willingham, having spent four years in Ruskin Cave College, Tennessee, entered O. U. in 1914. He graduated from the College of Liberal Arts in 1915, taking the degree A. B. Last year, he was a student at McCormick Theological Institute of Chicago. This year he is taking post graduate work, and receives the degree, Bachelor of Divinity. Beside his school work, he has acted very successfully as the pastor of the local church. He is very successful as a speaker, a pastor, and a student.



IRL THOMAS STOVALL, B. S.

Mr. Stovall received his B. S. degree from Kingswood College, Kentucky. He then took a charge at Highway, Kentucky. After two years of active ministry, he became a student of O. U. Following another year in school, he became pastor at Delmar, Kentucky. Besides his post graduate work, he is teaching Theology and Philosophy. He receives the degree Bachelor of Divinity.

College of Liberal Arts



ROBERT WAYNE GARDNER

MR. GARDNER, the President of the class of '18, is the only one of his class who began his college career at O. U. For three years "Tix" has been a member of the *Aurora* staff, and also of both Band and Orchestra. He was President of the local I. P. A. in 1917 and was elected Secretary and Treasurer of the State Organization the same year. He is a member of the Y. P. S. and Philathean Literary Society, and holds membership in the notorious "Triumvirate." He is preparing for the ministry. He takes a Bachelor of Science Degree and also graduates from the Greek Theological Department.

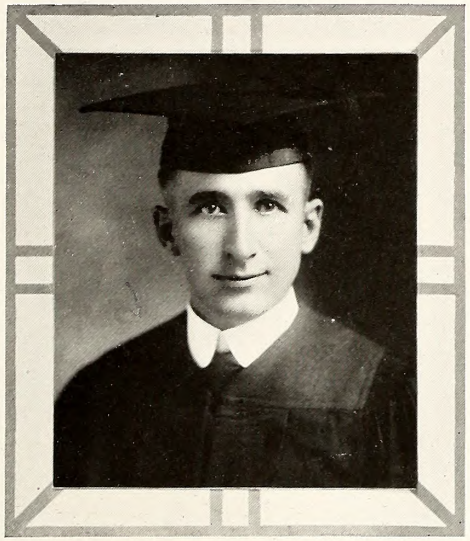
"Unlearned, he knew no schoolman's art.
No language, but the language of the heart."

WINNIE SCHURMAN

MISS SCHURMAN began her college career in Bates College, Lewiston, Maine, but in the year 1916 she came to Olivet University, where she continued her college work. At once Miss Schurman became a member of the I. P. A. and Philathean Literary Society. She also belongs to the Y. P. S. She has served on the *Aurora* Staff during the years 1916–17–18. She is very musical, belonging (all at the same time) to the University Band, Orchestra, Glee Club, Chorus, and Trio; and this year receives a Teacher's Certificate from the Music Department. She takes a B.S. and A.B. Degrees.

"First learn to love one living man."

College of Liberal Arts



JOSHUA BREUNINGER Pg. B.

MR. BREUNINGER entered College at Taylor University in 1915. When the National Guards were called to the Mexican Border, he was one of those who responded and he served his nation as Corporal in the Minnesota National Guards. When again he came north, he entered Valparaiso University, where he took a Bachelor of Pedagogy Degree. In 1917 he registered at Olivet University and immediately began to become "wise." He is on the *Aurora* Staff, is President of the Local I. P. A. and is a member of the Philathean Literary Society. He is Secretary and Treasurer of the Class of '18. He receives his degree of Bachelor of Arts and graduates from the Greek Theological and Expression Departments.

"Who wouldn't like a life like this."

RAYMOND HODGES

MR. HODGES entered the Kansas Holiness College, but came to Olivet University two years ago. He is a member of the Philathean Literary Society, the Y. P. S., the local I. P. A., *Aurora* Staff, and University Band. He is Historian and Prophet of the class of 1918. Mr. Hodges is preparing to teach and takes a Bachelor of Arts Degree this year.

"For my voice, I have lost it,
With hallooing and singing of anthems."

School of Theology

RAYMOND JAMES CARROLL

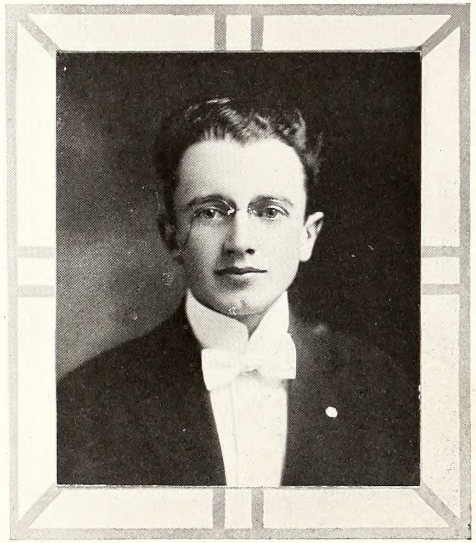
Chariton, Iowa
English Theological Course
President of the Class.
Formerly A Student of Central Holiness University.

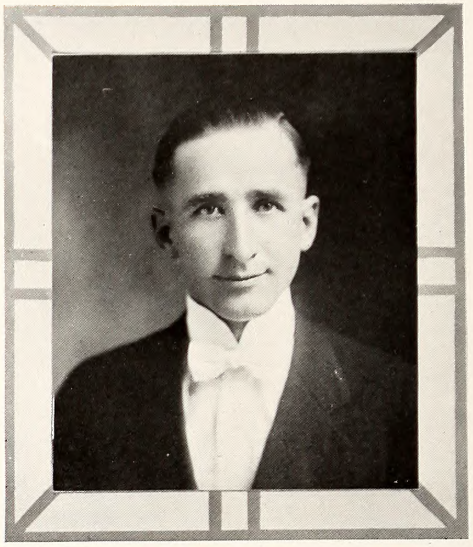
"Seek ye first the kingdom of God and His righteousness, and all these things shall be added unto you."—Matt. 6: 33.

ROBERT WAYNE GARDNER

Warren, Pennsylvania
Greek Theological Course

"Commit thy way unto the Lord: trust also in Him; and He shall bring it to pass."—Psalms 7: 35.





JOSHUA CLEVELAND BREUNINGER

Oakland, Maryland
Greek Theological Course
Formerly A Student of Central Holiness University, Taylor University, and Valparaiso University.
Corporal of the U. S. Army

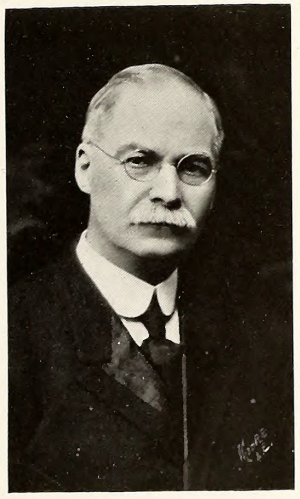
"Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."—II Tim. 2: 15.

Foreign Missions

DR. H. F. REYNOLDS, GENERAL SUPERINTENDENT

DEFINITION

AS we approach the subject of such great importance we desire to have our foundation properly laid, consequently it may be time well occupied to consider briefly the meaning of the above caption. In consulting books of reference, we will not need to quote further than from Webster's New International Unabridged of 1914, which is considered, (as indicated by its name) to be authority in all countries.



The word "mission" implies act of sending or being sent, or delegated by authority, or a person sent; also may mean a body, association or organization; or especially an organization for doing religious and charitable work; it may refer to a station or residence or missionary field or post. As an organization it should include churches established for conversion and spiritual improvement of a certain district or locality, or such being established in countries where the majority are not Christians or have not heard the Gospel of the Lord Jesus Christ. It may also refer to that which one is destined or fitted to do, or which is impressed upon or assumed by one, such as a calling, or work, as he thinks his mission in life may be to give the Gospel to the heathen.

FOREIGN.

The interpretation would be, out of doors; outside the house; outside the place or country.

Situated out of one's own country; a foreign nation; foreign city.

Related to or dealing with other countries especially; nations; foreign trade; foreign policy; foreign missions.

From the foregoing definition of the words "mission" and "foreign," we are obliged to come to the conclusion that foreign mission work would be any work on the line of Christian or foreign missions outside of one's own home, and to be more specific, as to the literal carrying out of these definitions, we mean that foreign missions has reference to carrying the Gospel or giving the Gospel to any person outside of one's own self.

ABOVE DEFINITION TRUE TO BIBLE TEACHING.

In speaking of foreign missions in this respect, we find it to be in keeping with the Bible teaching in both the old and new testaments. In Isaiah 45: 22, God is saying "Look unto me and be ye saved to all the ends of the earth, for I am God and there is none else." And again in Isaiah 44: 3, "I will pour water upon him that is thirsty and floods upon the dry ground"; also in Joel 2: 28, "And it shall come to pass afterwards that I will pour out my spirit upon all flesh"; Gospel according to St. John, 3: 16, "God so loved the world that he gave his only begotten son that whosoever believeth in him should not perish but have everlasting life." John 4: 14, Jesus said "Whosoever drinketh of the water that I

shall give him shall never thirst." John 17: 21-23, "That the world may believe thou hast sent me; that the world may know that thou hast sent me." Rev. 22: 17, "Whosoever will, let him take the water of life freely." All of these quotations and many others might be produced to show that in the great plan of salvation, God took in everyone outside of himself.

ABOVE DEFINITION IS ALSO TRUE TO EXPERIENCE.

Not only is this statement with reference to Foreign Missions in harmony with the Bible teaching, but it is in harmony with the experience of every truly regenerated man and woman, or with the experience of every true Christian, for in the supernatural work of regeneration there comes into the experience of the individual not only new life but a supernatural life which has in it all the elements of the Christian character; so that the individual experiencing this supernatural work of grace immediately feels that everyone outside of himself or herself should hear about and know by experience this great salvation. This conviction that every person outside of the individual so saved is not only real but is very greatly increased and intensified when the individual receives the second work, the grace of entire sanctification. As a proof of such we have for illustration the case of Andrew and his brother. As soon as Andrew was regenerated, he first findeth his own brother Simon and brought him to Jesus, and the following day when Philip became a follower of the Lord Jesus Christ he also at once went out and found Nathaniel, and while Nathaniel was of a skeptical turn of mind and wanted to argue the question, Philip had the good sense not to argue but to at once persuade his brother to come and see, which he did. John 1: 40-51. But in the case of these and others, when they receiving the baptism with the Holy Ghost, (the second blessing properly so called by John Wesley) they immediately manifested a much greater and more intensified effort to not only save those who were their kin folks but set themselves at once to reach all of Jerusalem and all Judea and Samaria, and it was not long before they undertook to give this new religion to the whole world—"the uttermost parts of the earth." See references: Acts 2: 16, 17, 29; Acts 8: 4; 9: 31; II Cor. 5: 19-20.

ABOVE DEFINITION IS IN KEEPING WITH BOTH COMMANDS AND DEMANDS.

The command of God always implies a corresponding demand. When Jesus commanded the disciples to feed 5,000 men there was the corresponding demand in each of the 5,000 for food. John 6: 5-12. When he commanded the disciples to go out in the streets and lanes of the city, and highways and hedges of the country, he knew there were people in both city and country whose needs demanded the feast here furnished. When Jesus commanded the Christian Church to go teach all nations, and at another time said "Go preach the Gospel to every creature" he knew there was and would be a demand in the heart of every man and woman for that which his Gospel, and his Gospel only could satisfy. Luke 14: 21-23; Mark 16: 15; Matt. 28: 19-20.

Not only is this true that foreign missions, as advanced by the master minds of the educational forces of the past and modern times, which embraces every one and all outside of one's self, but this is the fact contained in the commandments of the Bible, as contained in the above and many other references, which might be cited. Not only is this definition of foreign missions in harmony with the commandments of the Bible, but it is demanded in a two-fold sense: first, by the new divine life that is imparted at regeneration and increased to the life more abundant by the baptism with the Holy Ghost. Phil. 2: 13; Col. 1: 29; Rom. 9: 3. It is also demanded by the inner desire of the unsaved who have

not experienced this great salvation, and especially by the millions of those who are termed heathen, who as yet have never heard the Gospel of the Lord Jesus Christ, which is intended to satisfy, and the only possible means that can satisfy, the deep inner longings of every human being.

The writer would not be misunderstood to imply that every person outside of the individual or individuals who are enjoying this great salvation of Jesus Christ, has a desire for the religion of Jesus Christ, as we who have been born under and reared in its gracious atmosphere understand it, but there is a longing in the heart of every human being for that something which shall satisfy the spirit or immortal part of man's being. In the first mentioned, the individual who is saved and sanctified feels a prompting, an inner something, urging, pressing and pushing him out to do what is known as personal Christian work, which is none other than the demands that the new divine life is making upon the individual who possesses it. And in the second case the heathen nations while ignorant, possibly wholly ignorant of the term "gospel," as applied to the Gospel of Jesus Christ, yet these multiplied millions are demonstrating to us daily that this great demand is in their hearts' desire, by their various forms of heathen idol worship.

Therefore we find that the position taken with reference to the meaning of foreign missions, as advanced by the best educational intelligence of the world, to be in perfect keeping with the Bible, true Christian experience and the commands of the inspired scriptures and the demands of the individual Christian life, and the unsatisfied something within the unsaved millions of the world.

THE DANGER OF OUR MAKING A MISTAKE.

While we have given this liberal definition, which is perfectly right, we are aware that there may be a temptation to interpret foreign missions in a way that if we work for or contribute to the carrying of the Gospel message to those near to us and in what is commonly understood in our generation as the Home Land, we may satisfy our conscience in thinking that we are carrying out the principles of foreign missions as defined above and set forth in the Bible and ratified by our own experience and demand. For there is a tendency on the part of some to allow their sympathy, labor and contributions to be used in connection with those and with the work that lies nearest to them, from the fact that they are so near to us, and we are being constantly brought in contact with the same. This may account for the saying, "out of sight out of mind," consequently our larger efforts and offerings will be used for those nearest to us, while those who are the more remote from us may receive much less of our effort and offerings when really they may be in a very much greater need, and it is for this if no other reason that we are emphasizing and encouraging the importance of the *principle* of foreign missions, as set forth above and arrange for conscientious and systematic giving for the work of foreign missions, rather than the giving when one feels like it, or the giving when moved by some local circumstance or event which at the time has greatly moved upon one's sympathies, to assist the person or the special work which at the time demanded one's attention and support. However, this matter may be safeguarded by practicing the teachings of our Lord Jesus Christ when he said "This ought ye to have done, and not to leave the other undone." Luke 11: 42.

HOME AND FOREIGN MISSIONS

The past century adopted the term "Home and Foreign Missions" and the present century is intensifying the phraseology of "Home and Foreign Missions"; not that said terms introduce any new element into the true definition of Foreign Missions, but because of the convenience it gives to every one who is interested

therein, as it assists the mind to quickly locate a work geographically. However, both terms may be properly deducted from the definition given at the beginning of this article.

Doubtless it is not our privilege to enter extensively into that phase of Foreign Missions which has more especially to do with the subject of methods or ways and means, but we believe it is proper to state that there never was a time in the history of the Christian church when there were more and better formulated systems of carrying out the principles of Foreign Missions than the present century. There may have been times when there was more intensity of zeal or effort, but never a time when there was more vital, careful, intelligent preparations made for carrying out the principles of Foreign Missions. There never was a time when there were so many Mission Boards and Committees and such an extensive variety of Missionary literature as is now in existence for this purpose.

And we are glad to note that the number of missionaries in the foreign fields are more than ever before, numbering 21,307, and in addition to this an army of native workers amounting to 103,066; with a total of native church adherents of 6,837,736, and nearly 20,000 church buildings, and 1,412,000 Sunday School children; the contributions from which amounted last year to $3,246,717.00.

The Medical Department certainly is demanding the attention of the Christian Church, for they now have over 14,000 hospitals, treating annually over 3,000,000 people, among whom are 10,000 restored to sight every year.

These are some of the encouraging features of the present missionary movement, and add to this the fact the door of every nation is open for the missionary and his message.

POWERS OF DARKNESS.

The writer is not ignorant of the fact that the powers of darkness are in many respects more perfectly systematized, and perhaps were never more intensified than at the present time. This is necessarily true from two facts: First—Sin is strengthened and grows by practice, see II Tim. 3: 13, "But evil men and seducers shall wax worse and worse, deceiving and being deceived." Second—from the well-known law of resistance. Science teaches us that the greater speed that is undertaken by a moving object the greater the resistance. It is stated that it is difficult to succeed in running a railroad train beyond 90 to 100 miles an hour on account of the greater resistance caused by the compressed condition of the atmosphere caused by the rapidly moving train. This is also true in regard to the rapidly moving steamships, the more knots undertaken per hour the greater the resistance offered by tide waves and air. If this is true in the realm of the inanimate why should it not be true in regard to the spiritual forces, which accounts possibly for the intensity of the opposition to the Gospel of Jesus Christ in that the greatest effort in history of the Christian Church is now being put forth to evangelize and christianize the nations of the earth.

THE GREATER GOSPEL RESULTS THE GREATER DEMAND.

The fact that the gospel results are the greatest now that have ever been, brings to us as the people of God responsibilities such as never have been upon the Christian Church. Dr. J. R. Mott, in discussing the present world crisis, emphasizing the responsibility upon the Church at this time, says: "The present world crisis is such that we would be justified in mortgaging every church building in America, in order to immediately evangelize the world." While we may not have the conviction that Dr. Mott has, that would carry us to that extreme, is it not true that the time has come when we, as Pentecostal Church of the Nazarene,

should "speed up" all our departments of work; is it not neeessary that our edueational institutions shall seek to be at their best, in order that they may furnish us with strong, well-equipped men and women for every department for the Home and Foreign Fields? Is it not true that our Publishing House Committee shall put forth an unusual and heroie effort to furnish us with a still larger and if possible more stirring literature to help us earry out the great demands that are upon us; and is it not absolutely neeessary that all of our ehurehes with their offieers and workers, such as pastors, assistant pastors, evangelists, ministers, exhorters, deaeonesses, superintendents of Sunday schools, and all members shall be thoroughly aroused to the importanee of the demands the world is making upon us at this time, to furnish that which only the Gospel of Jesus Christ ean give? Indeed, has the time not eome when we should take the offensive rather than only seek to maintain the defensive of this great warfare of light against darkness, holiness against sin? Indeed, is the time not already arrived when the superintendeney, both general and district, shall get into the saddle and be eonstantly at the front and marshal and lead them on to greater vietories? All that believe it is, let them be mueh in prayer to this end, that we may have the eonstant outpouring of God's spirit with us, and the elear convietion, and the hot heart and the liberal hand that when the Master shall see that we have finished our work, we shall hear Him say, "Well done, good and faithful servant."

We are glad to note that there are indieations of awakening to the great opportunities, and some organized bodies are making an effort to rise to the greater but possible task. One of these, the general board of the Methodist Episeopal Chureh, in its last annual session, set out to seeure $40,000,000, within the next five years for the foreign work, and their home board is undertaking the same amount for the domestie work, whieh makes their slogan $80,000,000 for the eoming five years in earrying out the principles of Foreign Missions as set forth in the Word of God.

We are also glad to note in elosing, that our own denomination (if we may be allowed sueh a large name for so small eompany of people) has been aroused in a measure to the responsibility that is resting upon us. The great prosperity of the past year in finanees and fruitage, has brought to us great eorresponding responsibilities. While our numbers are few, we find that the offerings of our people for the past year, have been in proportion to the amount mentioned by our mueh larger sister denomination in their $40,000,000 proposition, and we trust that we shall be able to go beyond this in the eoming year and years, shall our Lord postpone His eoming. Indeed we must arise to the situation for two reasons: First—To be true to the light we have on Foreign Missions, and, Seeond—To maintain the Missions we now have in Afriea, Cape Verde Islands, Central Ameriea, China, Cuba, East and West India, Japan, Mexico, South Ameriea, and the support of the fifty or more Missionaries of the Field.

Are you earrying out the principles of Foreign Missions, whieh are in keeping with the Bible, your own experienee, the eommands of God, the demands of your own soul, and the unsatisfied demands of the unsaved millions? Indeed, fellow-believer, have you (or has any person) the right to believe that you are a Christian, if the prineiples of Foreign Missions as set forth above, are not elearly inwrought in your heart, life and experience; and can any one be a true Pentecostal Nazarene if these principles are not being earried out in their daily life?

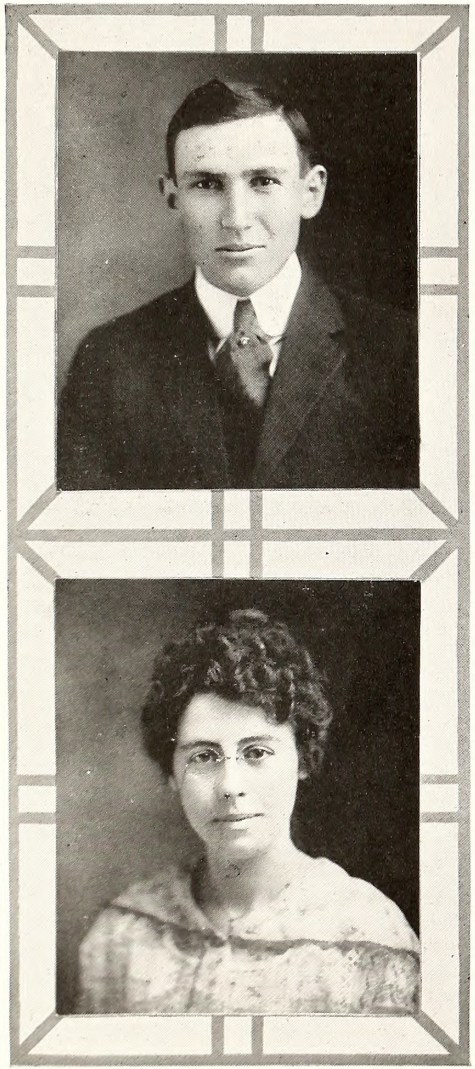
Sineerely thy Brother,

H. F. REYNOLDS,

General Superintendent of Foreign Missions.

KANSAS CITY, MISSOURI,
January 14, 1918.

Academy



HOMER MILTON GILMORE
"Sambo"

Wichita, Kan.
President of Class
Alathian President
Member of Band and Orchestra

"Character is made up of small duties carefully performed."

HAZEL CARLSON

Plaza, North Dakota
Member of Alathian Society
and I. P. A.
Secretary of Class
Member of "Aurora" Staff

"True as the needle to the pole, or as the dial to the sun."

FLORA WILLINGHAM, "Toadie"

Olivet, Illinois
Member of Alathian Society
Girls' Glee Club
Vice-President of Class

"Truth and goodness in her heart find place."

*REECE WARNER, "Rusty"

Peru, Indiana
Member of Alathian Society

"Of joyous nature, not solemn, sorrowful, serious."

*Left school before graduation.

Academy

HELEN NOTTINGHAM
PLEASANT PLAINS, ILLINOIS
MEMBER OF I. P. A. AND OF
ORCHESTRA
TREASURER OF CLASS.

"A friend in whom we may confide without fear of disappointment."

ORREN DENTON FLOYD
OLIVET, ILLINOIS
MEMBER OF I. P. A.
ALATHIAN SOCIETY
AND OF BAND.

"Calm, cool and collected, surely he will rise in the world."

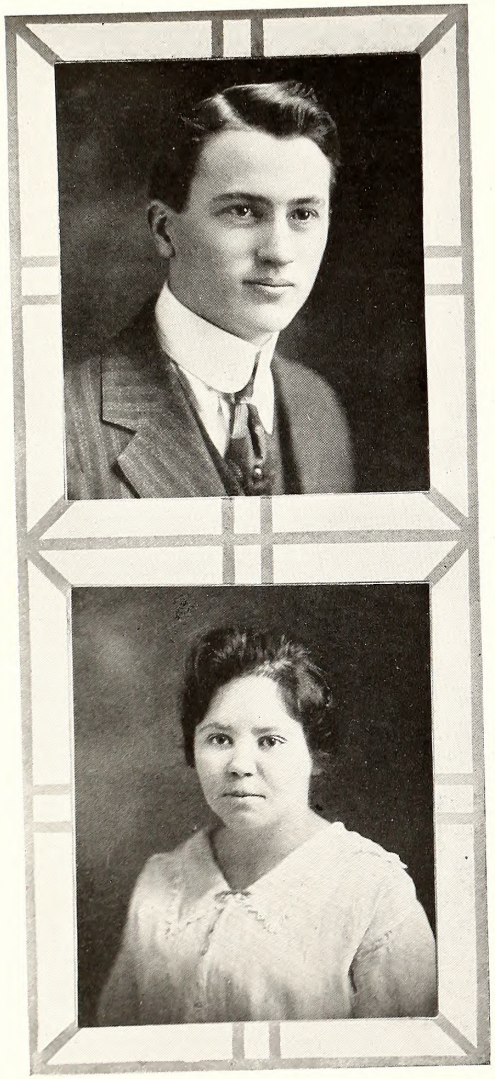
KATHLEEN WILLINGHAM
OLIVET, ILLINOIS
MEMBER OF "AURORA" STAFF

"Her ways are ways of pleasantness, and all her paths are peace."

GLADYS ALLEN, "SHORTY"
MILLERSPORT, OHIO
MEMBER OF ALATHIAN SOCIETY

"A constant friend is a thing rare and hard to find."

Academy



CELESTIAL RAYL

PORTLAND, OREGON
MEMBER OF ALATHIAN SOCIETY
STUDENT TEACHER OF COMMERCIAL DEPARTMENT
CLASS POET

"Continual cheerfulness is a sign of wisdom."

VELMA GUTHRIE

HULL, ILLINOIS
MEMBER OF ALATHIAN SOCIETY

"She is a good friend to those who know her."

AGNES THOMPSON

EDMUNDS, NORTH DAKOTA
MEMBER OF ALATHIAN SOCIETY

"And true she is, as she has proved herself."

Sermon Outlines

R. J. CARROLL.

SCRIPTURE LESSON: Phil. 2: 1-16.

TEXT: Phil. 2: 5. "Let this mind be in you which was also in Christ Jesus."

THEME: "The Sanctified Mind."

INTRODUCTION:

1. Christ promoted no selfish interest.
2. Christ labored for the glory of the Father.
3. Christ labored for the salvation of mankind.

I. CHRIST HAD A PERFECT MIND.

1. Purity.
   a. Thought.
   b. Imagination.
   c. Speech.
2. Patience.
3. Unselfishness.

II. MIND OF CHRIST ESSENTIAL TO A HOLY LIFE.

1. Faithfulness.
2. Ministry.
   a. Saint.
   b. Sinner.
3. Prayerfulness.

III. MIND OF CHRIST ESSENTIAL TO SERVICE.

1. Love.
2. Compassion.
3. Sympathy.

CONCLUSION.

1. Christ was joyful.
2. Christ was agressive.
3. Christ was ideal.
4. Christ was victorious.

R. WAYNE GARDNER.

SCRIPTURE LESSON: 1 Corinthians, 9.

TEXT: 1 Corinthians 9: 25. "Every man that striveth for the mastery is temperate in all things."

THEME: "The Middle of the Road."

INTRODUCTION:

Everything can be placed either in the realm of right or the realm of wrong. The principle of temperance cannot be applied to the realm of wrong. No wrong however small, can be right. Man is trichotomy; he is made up of body, mind, and spirit. If he would master he must apply the principle of temperance in his body, mind and spirit, or in other words he must keep all three parts of his being in the middle of the road.

I. BODY.

1. Under-development is one extreme.
2. Over-development is the other extreme.
3. Proper development is the middle of the road.

II. MIND.

1. Ignorance is one extreme.
2. Education as an idol is the other extreme.
3. True Christian education is the middle of the road.

III. SPIRIT.

1. Coldness is one extreme.
2. Fanaticism is the other extreme.
3. True Christ likeness is the middle of the road.

CONCLUSION:

True success only comes as we stick to the middle of the road. To fill the place God has for us in this world, we need a spirit on fire for God, backed by a trained intellect and a strong body. Our need is strong, level headed, spirit filled Christians.

J. C. BREUNINGER.

SCRIPTURE LESSON: I Cor. 2.

TEXT: I Cor. 2: 2. "For I determined not to know anything among you, save Jesus Christ, and Him crucified."

THEME: "The Model Preacher."

INTRODUCTION:

1. Personal testimony.
2. His chief object—Souls.
3. Was not concerned about ins and outs.

I. THE MAN—PAUL.

1. Life prior to conversion.
2. Conversion.
3. His ministry.
4. His perseverance.
5. Influence of His epistles.

II. THE MESSAGE—GOSPEL OF CHRIST

1. Preached the crucified Christ.
2. Not ashamed of the Gospel of Christ.
3. Opposition to His preaching.
4. Salvation from sin.
5. Blessedness of a Christian life. v. 9.

III. THE METHOD—SPIRIT OF GOD.

1. Not with excellency of speech.
2. Not with enticing words.
3. Did not come to find out what they believed.
4. The wisdom of God—not world.
5. In demonstration of the Spirit.

CONCLUSION.

1. This type of preaching needed today.
2. Sad story of apostasy.
3. Only ministry that will succeed.

Graduates—School of Expression

GRACE RITCHIE BURKHOLDER

TEACHERS' TRAINING COURSE

"Those about her, from her, shall read the perfect ways of honor."

HAZEL CARLSON

TEACHERS' TRAINING COURSE

"She kept the noiseless tenor of her way."

JOSHUA CLEVELAND BREUNINGER

PRESIDENT OF THE CLASS
TEACHERS' TRAINING COURSE

"Eloquence is the language of nature and cannot be learnt in schools."

ALBERT JOHN OBRECHT

CHRISTIAN WORKERS' COURSE

"Thought is the property of him who can entertain it, and of him who can adequately place it."

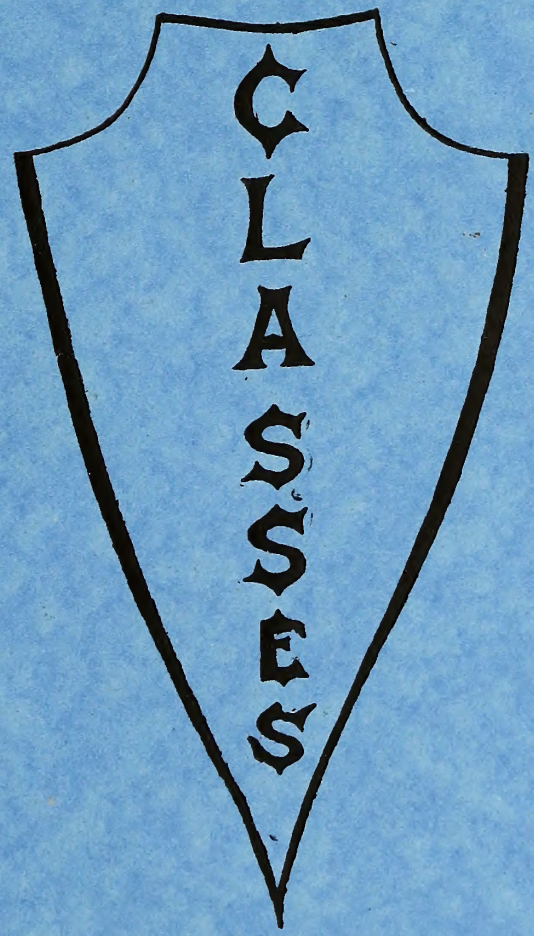
WALTER G. HENSCHEN

CHRISTIAN WORKERS' COURSE

"If aught obstruct thy course, yet stand not still,
But wind about until thou hast topp'd the hill."

HUMORESQUE

Scroll Three



The Noblest Aim

"O MAGNIFY the Lord with me, and let us exalt His name together." So sang the Psalmist of old. To magnify God on this earth should be the highest aim of life. For in all the wondrous beauty and profound mystery of Creation there is no other thing in which God is more greatly magnified than the human life: for in the vast lap of Mother Earth there is nothing else which displays in the highest degree to which the mind is capable of comprehending the glory and infinite wisdom of God. By human life I mean that life that is conscious of its mission, of that divine purpose for which it was breathed into this mysterious world; conscious of the Almighty Creator to whom it owes all its worth; yea, its very existence: and because of that consciousness it seeks and strives earnestly, patiently and hopefully to fulfill that mission, to accomplish that purpose, and to serve and reverence God.

Whether it is possible to live such a life, and how it may be lived is my main aim to discuss here.

Yes; it is possible to live such a life. History and experience bear witness to this fact. Throughout the centuries, there have been men who have lived this life. And at the present age as we wander along the turbulent stream of earthly life, we see, though only occasionally, some who stand on its bank watching ready and willing to rescue those who are sinking under their burdens of earthly sins and woes; those who, if left alone, would be dragged into the sea of Oblivion.

To those who have not observed this beautiful, though narrow, truth, and to those who have not thought of living this life, this lovely fact may be veiled with abstraction and mystery. But the stream of life, though oftentimes turbulent, at other times flows quietly and slowly on. At such times those who sit on its bank notice that, though it is "darkened by shadows of earth," yet it reflects an image of Heaven. That reflection of a better world turns their souls upward with unsatisfied longing to be in that haven of rest and bliss; and even as they look up with yearning wonder how they may reach there, down comes this silent reply: "Obey and worship Me. Love thy neighbor as thyself. Be holy, for I am holy." Then those souls, conscious of their divine mission, conscious of the existence of their Creator, and responsive to His voice, feel the duty and the joy of serving God and helping their fellow-souls.

This is not written for those who have already determined to live, and are actually living, this life I am speaking of. It is rather for those who wander leisurely along life's stream and are blind or indifferent to the pathetic debris of struggling humanity which the stream carries as driftwood on its bosom. It is no less for those who have tried to cross over to the other side in search of some happier land, but because of their burdens and infirmities have been dragged by the impetuous current. I write this with the ardent hope that the former may open their eyes and hearts with holy and brotherly love to those who are struggling helplessly, and with the hope that the latter may not despair; for it is written, "I will never leave thee, nor forsake thee. Only believe."

Let us go back to the life I am speaking of. Let it not be mistaken for the ideal, perfect life which even the saints and martyrs had failed to live. It is not a life of fame only; nor is it a life that has fully realized all its ambitions. It is a life which all have a chance to live. Men of different ranks, from the "money kings" to the peasants, from the geniuses to the unschooled, have lived

(*Concluded on page 50*)

College Undergraduates

HUGH C. BENNER, President
WILHELMINA LIVINGSTON, Vice-President
MARGUERITE RUSSELL, Secretary
R. J. CARROLL, Treasurer

ROSE BAUERLE
HUGH C. BENNER
MELZA BROWN
R. J. CARROLL
OPAL COATE
ANDREW DESMIDT
F. MORSE DICKEY
ALFREDO Q. GONZALEZ
EMERALD MORRIS
WILHELMINA LIVINGSTON
ALBERT OBRECHT
MARGUERITE RUSSELL
ETTA RUMPH
FRANCES ROOKE
LENA ROBERTS
RALPH SCHURMAN
PETER WALDIE

COLLEGE UNDERGRADUATES

(*Continued from page 47*)

it, to some extent. And today, there are still men who are living it. But they are not of the class who live and labor to be heard, seen and admired by their fellow-men. They are rather those who are like subterranean waters that run deep but unheard, unseen. They are the men that people that hidden spot which Carlyle very aptly calls the "Empire of Silence." They are the "noble, silent men, each in his own department, silently thinking, silently working, whom no morning newspaper makes mention of. They are the salt of the earth." Yes; they are the men of "Silence, the great Empire of Silence, higher than the stars, deeper than the kingdoms of death!"

There are many who believe that the noblest aim of life is to strive for the laurel-wreath of fame, and to rise conspicuous and awe-inspiring as a lofty tower above the vast plain of common life. But that is selfish. That is not truly noble, because that is to forget others, and to drown the voice of God with the voice of Self. And, says Dr. Van Dyke, "there is a loftier ambition than merely to stand high in the world. It is to stoop down and lift mankind a little higher."

The noblest life is the life that is earnestly consecrated to God, serving and glorifying Him. Of course, we can do no concrete service to Him directly, for He is a spirit. But indirectly we can; and that is, I am sure, what He expects us to do; for He said, "Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." "Fearlessly to speak the words which bear witness to righteousness and truth and purity; patiently to do the deeds which strengthen virtue and kindle hope in your fellow men; generously to lend a hand to those who are trying to climb upward; faithfully to give your support and personal help to the efforts which are making to elevate and purify the social life of the world," to lift people from sin and lead them to Christ,—that is the noblest aim of life; that is to serve and magnify God.

Finally, let us remember that we were born of heaven and immortality. So let us live and labor for Eternity, our native home, and for God, our Holy Father and Creator. Let us so live and labor that we may see the Lord and know everlasting bliss. O immortal souls! on our homeward journey, let us ride in the chariot of Love and Labor; let us take the narrow, rugged road that leads to the snowy mountain-top; and from there let us rise on the wings of Holiness, rise above this earth, beyond the clouds, beyond the stars, rise to the infinite supernal heights to meet our God in our own native Home in the spiritual realm of blissful Eternal Life.

ALFREDO Q. GONZALEZ.

DIVINITY STUDENTS

Our Church Schools

JOHN W. GOODWIN, GENERAL SUPERINTENDENT

DEEPLY spiritual people are not opposed to education. Under right conditions the people known as the holiness people have always been enthusiastic supporters of educational centers. Possibly they have undertaken too much at times and in some places, but with the pressing needs and the demand for schools where the Bible could be taught without destructive criticism, they have been seemingly crowded to the wall and forced to act. The astonishment should not cluster around the many holiness schools, but that there has not been a greater protest against the awful tide of criticism and doubt unjustly carried on among some of the accepted schools of learning by certain teachers of religious literature. The glorious experience, which has thrust us out as a people, is revealed through the Holy Word. The faith that sanctifies, which was once delivered to the saints, is based on the truth of God's Holy Book; hence we must earnestly contend for the Bible, for if the foundation be destroyed what can the righteous do? Therefore, as a holy people we must be devoted supporters of higher education which shall make the Bible its very center, using every branch of scientific knowledge to throw light upon its sacred pages.

Many of our preachers have been called from shop, farm and places of business. Many are self-educated men. Study they must, and still they keep at it all the time. The very anointing which abideth within them, teaches, inspires to knowledge, and creates within them a hunger to know more about Christ and His Holy Word. Such men are ardent supporters of our schools. Through their evangelism they have sent hundreds of noble young men and women to be trained as preachers and missionaries in our schools And this has been the very strength of our movement. Young life naturally takes to the experience and life of holiness, so full of freedom and holy activity. Young people like life and fire and glory, filling the atmosphere of the school room. We must make room for this tide of young men and women who are being sent to us by our able evangelists and workers, for they are come like doves to their windows and must have place in our schools.

Our schools are no longer a question as to need. We must have them and maintain them bountifully, if our work is to have place in the earth. The present time demands more of our preachers than any previous time. Our workers must be well equipped with every branch of knowledge which will in any way convince the hearers of the truth of our message. No stone must be left unturned; no effort or undertaking should be considered too great; no sacrifice must be neglected; in order that we may clearly present the glorious gospel of salvation from all sin, in its most impressive and attractive manner. God, who has blessed us with such a great blessing, expects us to undertake great things for Him, and this we will do if God permits, discharging our responsibility to every young man and woman with reverence and godly fear.

In this new beginning of things, having been thrust out to build the work of God anew in the earth, it must not be expected that we can have ideal conditions all at once. To begin with, we

had no church buildings or school buildings of any kind, and few, if any, men with large financial resources. In a few years—only a little over twenty short years—hundreds of thousands of dollars have been raised and placed in church buildings, and much money sent to the foreign field. Already we have several creditable institutions of learning which are rapidly coming to the front. The next great effort must be made to place these already established schools on a good foundation, with sufficient funds to successfully carry on their work. We have every reason to be proud of our graduated students, many of whom are now filling places of responsibility in church and business life. Some have entered State Universities and other institutions of learning, reflecting great credit upon our own schools. Considering the limited equipments, all this speaks well for our schools of learning and indicates what may be possible when we give our instructors and college professors better opportunities by way of additional equipments. Our church schools are not only necessary but they are proving a great success in furnishing our work with able preachers and missionaries.

Olivet University now ranks among the strongest of our schools. Situated in the very heart of the great Mississippi Valley and surrounded with some of the great cities of the land, this school should be made a great educational center. Our church has had a rapid growth in all this surrounding country in the last ten years, and while the work is new, demanding new places of worship, yet God has been sending into our midst people with some financial ability who should stand heroically by a proper endowment so much needed to make this institution a greater power for good.

When we think of the value placed upon one soul by our Lord when He exclaimed, "What shall it profit a man if he gain the whole world and lose his own soul," where can we find a better or safer investment than in young manhood and womanhood. Surely our young people are diamonds, jewels of the rarest kind—and no wonder that some of our people, having caught the vision, have sold all that they had, to make investment in some of our colleges where young life can be trained for the glory of God. Christ put three years into training a few men, who, when they had received their fiery baptism, filled Jerusalem with their message, and with the dynamic forces in gospel truth, have shaken the world with their power. What an opportunity our schools offer the people to build living monuments which shall abide while time shall last, and then burst forth in the eternities with the brighter glory like the stars shining forever and ever.

Our schools are the very heart and life of the church. They will mould the men of the future. How important it is that we maintain a very high standard of spiritual life at these centers. While we aim to train the intellect and prepare the mind for the struggles of life, yet we must never forget that the heart is all important. Our young people must come from our schools with undaunted faith in the Bible as the very Word of God, with hearts aglow with the fiery baptism of our glorious Lord, hearts burning with holy passion for a lost world, strong and mighty forces for good among men, able to withstand all the wicked darts from the enemy, not ashamed to let others know where they were schooled, veritable heroes of the cross, with an experience that rings true to holiness everywhere. May Olivet be such a school bursting forth with holy, young life, like the belching hot lava from a burning volcano, or like the irresistible flow of a mighty Niagara, until the great Middle-west shall know the power of Christ to save from sin and the glory of Jesus the Nazarene. With this fiery glory upon our schools they will become known the world over, appreciated by thousands of graduated students, and filling the great need of society and the church.

SYSTEMATIC THEOLOGY

CLICKS OF THE SHUTTER

School of Music

SAMUEL RAY BURKHOLDER

Mr. Burkholder is a musician of exceptional ability, in whom is combined a skillful technique and the power of broad interpretation. In his earlier life, he studied under Arnold Hirshler of Emporio College; under Frank Earnest, Carl Lundquist of Walden College; and under Oscar Thorsen and Hagbard Brase of Bethany Conservatory. After taking his B. S. degree from O. U., he went to New York to continue his music study. At the New York Institute of Musical Art he studied theory, history, orchestration, voice, piano, and violoncello under the following teachers of world renown: S. Reid Spencer, Dr. Percy Goetschius, Waldo Pratt, Thomas Tapper, De Veaux Royer, Herbert Dittler, and William Willeke, who was a member of the Kniessel Quartette. He studied piano privately under Arthur Friedheim, a teacher of great renown, and probably one of the greatest exponents of Liszt. Mr. Burkholder's study under these eminent men has put upon him the stamp of a real musician.

NANCY ETHEL NYSEWANDER

Miss Nysewander in her early musical training, studied under Miss Marshall, a student of Ysaye. Later she studied under Arne Oldberg and P. C. Lutkin of Northwestern College; under Cornelius Rubner of Columbia University; and under Heinrich Pfitznler of the Des Moines Conservatory. She was a student of Louis R. Blackman of Chicago, and Edouard Dethier of New York Institute of Musical Art. Previous to her work here, she has taught in Central Holiness University, and at Midwestern Conservatory of DesMoines. Miss Nysewander is a composer as well as a violinist, and her thorough work as a teacher is shown in the progress of her students.

RUTH SPEICHER HIMMEL

Mrs. Himmel began her study of voice in Taylor University, where, in appreciation of her ability, she acted as assistant in the Vocal Department. Later she became a student of Prof. Downing and of Hamilton Hopkins. She had charge of the Vocal Department at Central Holiness University for two years. Upon a leave of absence, she went to New York, and studied under Mme. Valeri. Previous to her work here, she taught for several years in Northwestern College, Napierville, Ill. Mrs. Himmel is an excellent performer, and her students are a proof of her ability as a teacher.

ADVANCED PIANO CLASS

LENA ROBERTS MARY SCHNEIDER WINNIE SCHURMAN ANNAMAY CARLSON

LOIS WISE PROF. S. R. BURKHOLDER MARGUERITE RUSSELL

RUTH WILLINGHAM HUGH C. BENNER RALPH SCHURMAN FERN DENNIS

Musical Outlook for Olivet

MUSIC, as one of God's greatest boons to man, is more important than is commonly realized. It has an influence on every individual directly and indirectly, to varying extents, and only the ignorant and fools will consign it to a subordinate place as an educational, cultural, and character-making force. It is not a "non-essential" or a luxury. Those who have no time for good music are in the same class as those who have no time for thinking and studying. This does not presuppose musical training, though one is not well educated without some of that, nor does it presuppose that one should have a predilection for any one sort of music. Music has so many forms and is available to the uninitiated through so many mediums that everyone can enjoy it in some way or other, and should do so.

Our aim at Olivet is to make music a more familiar and well liked art to every one whether musician or not. The townspeople have opportunity to hear much music—vocal, instrumental, band, orchestra and chorus, besides frequent recitals. Sight singing classes and an open chorus are available for all those who are willing to try. We believe that people untrained in music, would enjoy public worship, as well as home life, much better by learning the rudiments of music.

To those who are making a study of music, we are endeavoring in every way to make it a means to develop the personality as a whole rather than a mere "accomplishment." We do not believe in one's studying music merely "for his own pleasure." It is an art which always has and always will be kept from its right purpose when used selfishly or as a mere means of livelihood.

We have no patience with the charlatan and entirely indefensible practices of many professional so-called "musicians" who operate in the field of teaching, public performing, church hymn writing and promoting, piano selling, music selling, etc.

Our aim in teaching is to acquaint the student with the greatest and noblest works commensurate with his or her ability and to show him or her how to use these works most helpfully. Of course, we stand for "classical" music and that alone. Ragtime has no place here, neither the cheap sentimental song. Real religion, as well as good sense, makes one wish that these had never been invented.

We train our pianists and organists to be thorough accompanists as well as solo performers. Playing for religious services is an art which requires fine skill and discretion. Who of us have not known of many services nearly ruined by lack along this line?

Whatever faults our teaching may have and whatever our lack of equipment, let it not be said that we have not aimed high. Bach, Beethoven, Schumann, Brahms and other such composers form the mainstay of our instrumentalists and the vocal standard is similar. We reiterate that we are not training mere entertainers, but practical and high minded musicians whose inspiration and aim is *above*.

With Olivet as a real University we hope to see the establishment of a really strong school of music. Our work is in that direction. In spite of the presence of war, there are multiplied tens of thousands of music students all over the country. As soon as possible we should have a large, well equipped music building, containing sound-proof studios, and practice rooms with good pianos, and a good sized auditorium with a pipe organ in it. We are fortunate already to have two Steinway Grands, which many more pretentious schools have not.

In Olivet

The Nazarene people, the chief constituents of Olivet University, are a music loving people. If we wish to attract others to our ideals we shall have to develop and improve our musical talents,—all the while remembering that they are from God. Why cannot our singers rival the great stars of Grand Opera in fine singing and use their gifts directly for the saving of mankind? It has been my repeated observation that the music of our religious meetings has been poor and of such sort as not to attract outsiders. One reason is our choice of songs, another—the lack of a trained chorus, of a good leader and of a good accompanist. God does not favor haphazard methods, especially in that most noble of all activities—the upbuilding of His own Kingdom.

We have unfortunately catered to a class of new religious songs which are at best only a combination of religious doggerel and modified popular ragtime. With many, such fine old hymns as those of Charles Wesley, with music by Lowell Mason, are coming into disuse. More's the pity, for they are most elevating of all in piety, fine poetry and beautiful simple music. The publisher's ten dollar fee seems too much of a temptation for many of our untrained and amateur pseudo-musician-poets. Their products are tending to lower our standards and to make our music a by-name among outsiders.

Let our preachers and singers utilize our best voice teachers who know how to preserve the voice from abuse and misuse and to make it a beautiful and efficient means. Musical training is not a matter of whim or capricious decision; it is an absolute necessity. The music profession is gradually becoming a standardized, organized body of more highly and widely trained teachers, artists, performers than ever before. Bohemianism and charlatanism, effeminism, and such unsavory kindred are being tabooed. In these troublous times, let every music loving one of us do his or her bit to make others happy with the highest and noblest music which is at our command.

If we own phonographs or other mechanical music devices, let us buy and use only the records highest in musical quality and sentiment. If we sing, may we use only the noblest songs in the most artistic way. If we play, may it be such music as will cling to our memories with a sense of worthiness.

Remember, Olivet stands for the highest in music, as well as the highest in all other lines!

SAMUEL RAY BURKHOLDER.

VOCAL AND VIOLIN STUDENTS

PIANO STUDENTS

Orchestra Personnel

HUGH C. BENNER, Conductor

First Violins

PROF. NANCY NYSEWANDER
GWENDOLENE FRATER
R. WAYNE GARDNER
DWIGHT RICHARDS
HELEN NOTTINGHAM
EDITH LONG
WALTER THOMPSON
ELIZABETH WALDIE

Violoncellos

PROF. S. R. BURKHOLDER
WINNIE SCHURMAN

Bass Tuba

LAWRENCE D. BENNER

Drums

PAUL ROETTINGER
JOHN WILLINGHAM

Second Violins

FRANCES SMITH
GENEVA SKELLEY
MILDRED DENNIS
FIDELIA SANFORD
PARK ALLEN
RALPH COATE

Clarinet

EMERALD MORRIS

Cornets

HAROLD HUNT
MARGUERITE RUSSELL

Trombone

HOMER GILMORE

Horns

ROLLA B. BENNER
WESLEY MIDDLETON

Soloist—ANNAMAY CARLSON, Soprano
Piano—MARY SCHNEIDER

CONSERVATORY ORCHESTRA

Band Personnel

HUGH C. BENNER, Director

Clarinets
- EMERALD MORRIS
- R. WAYNE GARDNER
- GWENDOLENE FRATER

Cornets
- HAROLD HUNT
- DENTON FLOYD
- MARGUERITE RUSSELL
- LLOYD BLACKMORE
- EMIN METZ

Horns
- WESLEY MIDDLETON
- RAYMOND HODGES

Baritones
- ROLLA B. BENNER
- MARY SCHNEIDER

Trombones
- HOMER GILMORE
- WINNIE SCHURMAN
- RALPH SCHURMAN

Tuba
- LAWRENCE BENNER

Snare Drum
- JOHN WILLINGHAM

Bass Drum
- DWIGHT RICHARDS

Soloist—LOIS WISE, Soprano

UNIVERSITY CONCERT BAND

Expression Department

"And this our life exempt from public haunt,
Finds tongues in trees, books in running brooks,
Sermons in stones, and good in everything."

—SHAKESPEARE.

AT the present time there is a great demand in every college and university for an impressive, practical course in expression. The ancient oratory of a Demosthenes, a Cicero, or an Anthony has passed away and a new age has dawned which calls for an enthusiastic, practical, present-day training. There is also need of a comprehensive study that will develop thoroughly in the individual, that talent which God gave to each of us to utilize according to our ability and need. Beecher says, "the cultivated voice is like an orchestra. It ranges high, intermediate, or low, unconsciously to him who uses it, and men listen quite unaware that they have been bewitched out of their weariness by the charms of a voice not artificial but made by assiduous training to be his second nature."

This assiduous culture, the Department of Expression in Olivet University, in its historical development, has endeavored to give, under the direction of Professors Fred Mesh, Mary Lewis, Annie Montgomery, and Mary Cusick Willingham.

Mrs. Mary Cusick Willingham had been Professor of the Expression and Public Speaking Department of the University for four years, when she was called to take charge of the same Department at Kingswood College. From that place she was recalled to fill the chair of the Department of Expression and Public Speaking in Olivet University. She has been graciously favored by nature, in fine gifts of temperament, of pleasing personality, and genuine ability as a teacher.

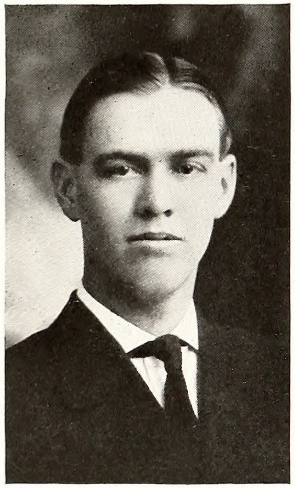
J. BREUNINGER, '18.

EXPRESSION DEPARTMENT

A Christian

REV. STEPHEN S. WHITE, JR., UNIVERSITY PASTOR.

THERE are three quite common classes of terms: those which indicate a specific mode of living, those which denote a special kind of belief, and those which designate a certain type of character. Asceticism is an illustration of the first class. It stands for a particular manner of living and has never been limited to any one belief or character. Monasticism, which flourished during the Middle Ages, gave the best exhibition of this mode of practices that the world has ever known. Stoicism and Epicureanism, while they originally meant a system of belief as well as a system of conduct, have for the modern mind come to represent the latter. Terms which belong to the second class are not lacking. Among these infidelity, atheism and agnosticism may be mentioned. The infidel does not believe in the truth of Christianity, the atheist believes that there is no God, while the agnostic believes that there is something back of the universe, but that that something is beyond human knowledge. Words which express a definite sort of character are very plentiful. Some of these are German, French, English, Russian, Japanese, Chinese. Each of these terms carries with it a pronounced form of character.



To which class of expressions does the word "Christian" belong? Does it signify a particular species of living, believing, or being? Is Christianity a system of ethics, a system of doctrine, or a system of personality? The Unitarian, and many leaders of the so-called evangelical denominations, would place it in the first order of terms. They would define a Christian as one who outwardly conforms to the Ten Commandments, lives for others, according to the Golden Rule, or in harmony with the Sermon on the Mount. In other words, he who admires Christ and follows the example set by Him would be considered a Christian.

There are others who would assign the term "Christian" to the second division—those words which betoken a definite stamp of belief. They would define him as he who assents to certain dogmas or articles of belief, as the Apostles' Creed. However, the word Christian does not rightfully come under either of the above classes. It refers primarily to a specific kind of character and should be placed in the third category. The Christian is preeminently a certain sort of person, rather than one who exhibits a particular manner of living or holds to a distinct system of doctrine.

Terms which are found in the third class are much more comprehensive than those of the first and second. They are all inclusive—being always accompanied by a special mode of living and a definite form of belief. Designations of the first and second divisions are not so. They imply nothing beyond themselves. A man may be anything and believe anything, and yet be stoical or an ascetic. He may be an infidel, and manifest any standard of living, and possess a character which ranges anywhere from the worst to the best.

Christian character, then, like French or German, will be accompanied by a particular method of action and a singular scheme of belief. To divorce it from these is an absolutely impos-

sible undertaking. The owner of the Christian character will live and believe like the Christ.

Modes of living and creeds may, to a very large extent, be changed at will. An American can quite well take on the habits and customs of the Japanese or Chinese. An infidel may easily become an agnostic or an atheist. Such is not the case with types of character. One cannot secure for himself another sort of nature whenever the notion strikes him. Men are *born* French, English, or Spanish. In order, then, for any person to obtain a new variety of character, a miracle would have to be performed. This would be equivalent to a second birth by other parents.

For a person to become a Christian—provided he is not one by his natural birth, that is, unless Christian character and human nature are co-extensive—a miracle must be performed. Christian character is certainly not universal. There are those all about who amply demonstrate that they do not possess it. A miracle, then, must be worked, the supernatural power or God must appear on the scene and act. His task in this instance will be much greater than if He were changing a Russian into a German. Two nationalities are closer to each other than the natural man and the Christian. The transformation of a human being into a Christian would be equivalent to a new birth, a re-birth of other parents. This is exactly what Christ calls it in His discourse with Nicodemus. It is being born again or from above, of Christ or of God.

STEPHEN S. WHITE,
A.B. Peniel College,
B.D. Drew Theological Seminary,
A.M. Brown University.

Academy Junior Class

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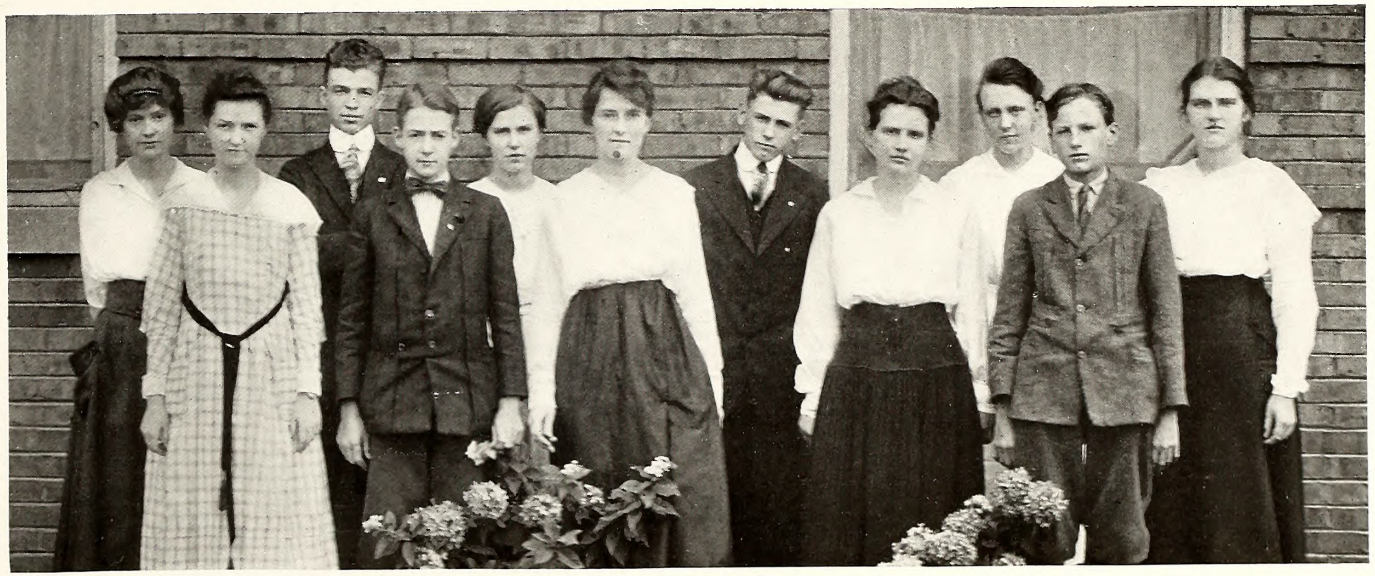
AMANDA MELLIES
KIRBY MIDDLETON
EDNA LEHMAN
PAUL ROETTINGER

Colors—Blue and White.
Flower—Tea Rose.
Motto—"From The Valley to The Hilltop."



ACADEMY JUNIORS

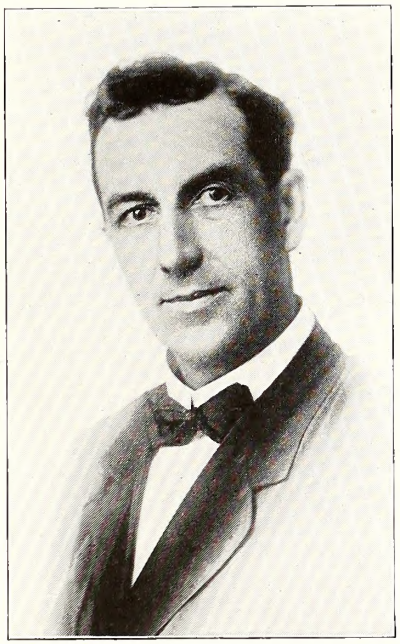
ACADEMY SOPHOMORES

ACADEMY FRESHMEN

A Successful Pastor

REV. W. G. SCHURMAN

HART, Schaffner & Marx, makers of men's clothes, put their name on every garment they make, and tell the public to look for same on clothing before purchasing. Heinz urges us when selecting relishes for the table, to be sure and purchase the article bearing his name. Armour declares that pork products coming from his packing house, can't be beat, and warns the people to look for the name "Armour" before purchasing. Bill-boards over the country advertise many brands of chocolates bearing the name of the maker, but Lowney spends many hundreds of dollars telling the people that the distinguishing characteristic about his make, is that *they are different*. It is very evident that these men take great pleasure in informing the public that the article bearing their particular name and mark, is of superior quality.



If it is considered important to put upon articles of clothing and food, a distinguishing mark that the public may avoid a cheaper, and look for and choose a better, how much more important that the finished product sent forth from Olivet University should have a distinguishing mark upon them. In other words, the people should be made to feel that *they are different* from any other brand.

If now the prospective graduate from the theological department will not think I am critical but only desirous of assisting him, I wish he would note carefully what I say. I want to mention some things which will, I am sure, do much towards making him a successful pastor, for it is the pastor about whom I desire to speak more especially.

A successful pastor need not necessarily be a great preacher, nor yet a great revivalist, though either or both these qualifications, must of course, be a valuable asset; but by the word "successful," I mean one who builds up his work and permits his successor to find something better than he found when he took charge of the work.

Of course, coming from Olivet University, we take it for granted he has been definitely converted and sanctified wholly by the baptism with the Holy Ghost, so we need not dwell on these two points. Important as this is, no pastor will succeed just because he preaches two works of grace. Personally, we believe that while regeneration will save a man from sinning, the baptism with the Holy Ghost will save him from loafing, and not only that, but we also believe this second experience positively energizes any man. While this is only our own conviction, and we admit that the question as to whether a man can be sanctified wholly and at the same time show evidence of laziness, may be a debatable question, we insist that no man can succeed in the pastorate who does not like

hard work. Just as sure as the man in the office or shop, whose chief occupation is watching the clock, never reaches the top, just so sure will the pastor who is afraid of doing more than he is being paid for, fail to get his church "over the top." To pray and study, and do faithful pastoral work, is no easy job. The lazy man never ought to enter the ministry, and I am quite sure never can enter heaven. The slow, sleepy, afternoon-napping, lazy, lounge-lizard, had better never enter this sacred calling, for he will not only be a failure but he will curse every charge he serves.

Next, the pastor who succeeds will have to give attention to his personal appearance. He must not be a fop, neither can he appear dowdy or dirty. The pronounced second-blessing preacher is a marked man the moment he appears on his new charge. He is handicapped from the start, and he can not therefore, afford to handicap himself. When in the pulpit; on the street, or visiting the people, his shoes should be shined, and his clothes brushed and pressed Spots on his vest where his food has dropped from his mouth, reveal like a printed page, not only the absence of a napkin at the table, but slackness in his toilet. The people whom he serves as well as others, will unconsciously compare him with the other city or town pastors, much to his disadvantage. Though he may far out-preach them, his prospects for a successful pastorate are unfavorable; and he is unnecessarily hindered from securing that which may be easily within his reach.

To succeed in his pastorate, he should thoroughly organize his finances, and get every member not only to give, but to give liberally. See that each gives regularly; keep in touch with the church treasurer and the treasurer's books. Let the people know you are keeping tab on them. Remember the Bible tells you not to be slothful in business. It is your business nearly always to improve financial conditions in the church, and to teach them to give. They need teaching; not fault-finding. The Bible is full of God's plan for conducting His own work financially. The tithe is the Lord's. Jesus said to the people, "This ought ye to do." Preach it, press it. God will honor it and bless you and the work.

He should visit his flock, especially the ill, but not only the sick ones, visit all. Frequently coming in contact with the people and their needs, is God's way of suggesting the subject for the sermon or the theme for the mid-week prayer meeting.

Of course, he will know enough not to discuss one member in the home of another, even if in his judgment, they did not use him right. He must remember he is the pastor of all, and not of a select few.

The spiritually sick, and the ones out of the way, need his tenderest care and attention. Jesus never told His three most intimate disciples that Judas was plotting against His life, though one of them (John) leaned on His bosom at the supper table, no doubt with his ear close to the Master's lips. The pastor must not parade the faults and failings of the members of his flock to his family, or to other people. It will ruin his usefulness and put him out of the ministry, and it ought to.

A pastor should carefully avoid making any remarks belittling the work of his predecessor. Statements such as "the work was dead when I took charge," or "I found the church backslidden when I arrived," and like expressions should never appear in the columns of the church paper publishing his reports, and such expressions should never pass his lips in general conversation. The wisdom of this can be seen when we remember that every pastor has left warm friends in the church he has served, and they are grieved to hear his ministry discounted. It must indeed be a poor pastor of whom some good thing may not be said, and a word fitly spoken in private or public, may make the incoming pastor a goodly number of friends who can greatly assist him; indeed a kind word spoken in reference to the predecessor, can

greatly assist the new pastor in entering the hearts of his people, and certainly do no harm to any who may not have esteemed the former preacher as highly as others. Then again, it is the Christ-like thing to do. The Bible says, "Speak evil of no man."

So many things can be said on this great subject of "A Successful Pastor" that it would fill a book, but we are sure that any God-called man with a burning passion to see souls saved, coupled with a determination to give value received, can improve any charge to which God calls him.

No man succeeds without hard work. We should remember when we see the successful actor, ball-player, musician or athlete, that they are not mere accidents. Their performance before the public meant many, many, tedious hours of hard labor in private. How the actor lives in his subject; what energy is displayed by the ball-player; what animation in the musician, and vigor in the athlete. If these can afford to labor so hard for their profession, should not the man who is honored with the greatest calling in this or any other world, be willing to spend and be spent for God? We would think that the great organized base-ball system of this country with the best picked players in the world, would get practice enough at each afternoon performance, but no, they must practice privately every morning. Oh, brother, are we willing to let a ball-player put more time and energy into his profession than we do in the Christ-given commission that would most make angels stagger? Are we willing to let worldlings show greater interest in gaining a pennant than we do in gaining a crown? Permit them to out-do us in the effort to save a championship, while we forget that our job is to save a lost world?

Of course, experience is a great teacher, and if the pastor will keep his eyes open, he will improve his work as the successful business man improves his. He must not get discouraged because he makes mistakes, but he will studiously avoid making the same mistake twice.

What we are trying to say is that the student coming from Olivet University should have a distinguishing mark—that he should be *different;* that this distinguishing difference or mark should be, that he makes good, and we are sure that if he is not afraid to pay the price, that is pray, study, visit, preach the Word of God, and in addition follow these and similar simple rules, he will be blessed and owned of God and never want for a place to work; that instead of seeking the charge, the charge will seek him, and he will not only make the world better for having lived in it, but he will come to the judgment, rejoicing, bringing his sheaves with him.

Chicago, Ill.

ART STUDIO

How the Dead Languages May Help a Live Preacher

FROM the first existence of schools, the study of language has had a prominent place among the other studies. These languages were mostly those that today are classed as dead languages, such as Greek, Hebrew, and Latin. The fact that they have had and still have such an important place in the studies of colleges everywhere, is sufficient proof that they are of great value to the student, especially the theological student who expects to become a minister of the gospel. We may therefore consider with profit how the dead languages may help a live preacher.

We are living in a time when men of great intellectual ability are engaged in the overthrow of the Word of God and the Christian faith, and it is necessary that the preacher be able to meet their argument, and be ready always to give an answer to every man who asks a reason for the hope that is in him. The benefits derived from the study of the dead languages are of no small importance.

In the first place, the reasoning power and the ability to grasp and understand the truth is greatly increased. By studying the various inflections of the words, learning their meanings, and properly translating them, the greatest power of the intellect is exercised, thereby disciplining the mind for more effective study of the Word of God.

More than this, the vocabulary is increased by language study, for many of our words are derived from Greek, Latin, and Hebrew. When their meanings are learned, the preacher has a much better command of words and is able to express himself more clearly and forcibly in delivering his message.

A knowledge of the dead languages is also a help in acquiring other languages. The missionary will find that he can learn the languages of the foreign countries far more easily if he has a knowledge of ancient languages. For this reason, language study is recommended to those who expect to preach the gospel in other lands.

While the things mentioned are of great value to the preacher, there are other benefits dealing more directly with the spiritual life. We have often heard some pastor or evangelist give a literal translation of a text from the original Greek or Hebrew, in order to bring out the true meaning of that passage, the force of which was lost in the English. For instance, in I Corinthians, the thirteenth chapter and the fifth verse, we read that "Charity is not easily provoked." In the original the word "easily" does not appear, giving no room for provocation. Thus, by the study of Greek and Hebrew a fuller conception of the truth is realized and often the force and directness is increased greatly. This is clearly shown by commentators who, through their knowledge of the original languages of the Bible, have been able to throw so much light on so many passages, thus revealing many new and blessed truths which before were hidden.

In order to "rightly divide the Word of truth," a knowledge of that truth is necessary. No premium can be placed on ignorance and the call to the ministry is of such great importance and such tremendous issues are at stake that the very best possible is rightly demanded of one who is called. We would by no means try to substitute language study for the work of the blessed Holy Ghost, but we do believe that God has raised up the Holiness Schools to train men for a life of greater service, and surely this is a part of that training which will help to qualify them for it.

Thus, with the intellectual powers developed and the ability to understand the truth increased, the live preacher may go forth into the Lord's great harvest field, "a workman that needeth not to be ashamed, rightly dividing the Word of truth."

RALPH BAUERLE.

GREEK CLASS

ZOOLOGY CLASS

PREPARATORY CLASS

CAUGHT

Scroll Four

INTERCOLLEGIATE PROHIBITION ASSOCIATION

A Democracy Safe for the World

WINNING ORATION, LOCAL I. P. A. ORATORICAL CONTEST.

THE crown is passing. Autocracy is doomed. This principle, which is the very cradle of tyranny, is hanging, as it were, by a thread. Already the handwriting may be seen on the wall proclaiming, "Thou art weighed in the balances and art found wanting." The immediate future will see the complete annihilation of this arch enemy of civilization and free progress.

However, it is not enough merely to rid the world of autocracy. When autocracy disappears there must be some strong principle to take its place,—a principle which is capable of sustaining strong government and which carries with it universal liberty. In all the realms of political theory, there is but one principle of government which can adequately meet the present demand. That principle is Democracy.

The United States is the one preëminent champion of Democracy. Upon Democracy we, as a nation, exist. The pages of our national history are golden with the deeds done in defense of this principle. Nor has that glory faded, for once more we are called upon to defend the articles of our foundation. A world, tired of tyranny and oppression, appeals to us for aid. Liberty it craves; liberty it must have, and to the United States has fallen the lot of satisfying the world's hunger for that right of all men. "Make the world safe for Democracy" is the cry of our nation in this conflict, and this is noble sentiment, but consider, is ours a Democracy safe for the world? Can a principle which harbors and sanctions the Liquor Traffic give to the world that solidity and firmness of government which the present crisis demands? Is a Democracy which supports the Liquor Machine, one safe for world domination? The following indictments will suffice to answer.

The first and most basic indictment of the Liquor Traffic, is its unconstitutionality. In every phase, this infernal business violates the purpose and spirit of our constitution. Do "we, the people of the United States, from a more perfect union," when we allow existence to a traffic whose direct results are dissension and strife? No! Do we "establish justice" when a "wet" lawyer pleads a liquor case before a "wet" jury and the "wet" judge on the bench decides the case to favor the liquor interests? Emphatically, No! Do we "insure domestic tranquillity" when we license a business which can boast only of ruined homes, once happy and bright in the joy of love and liberty? Do we "provide for the common defense" when our soldiers are weakened and demoralized by rum? Again I ask, do we "promote the general welfare" when each year comes the ghastly toll of the victims of this abomination, accompanied by the wails of the fatherless and the lamentations of the widows? No! And the hope that we may secure "the blessings of liberty to ourselves and our posterity" is mocked by the shameful record of ruin, crime, vice, and misery, which has been inseparably connected with this nefarious business. In view of this indictment by our national constitution, it is utterly impossible for us to give to the world a safe Democracy, so long as we legalize this curse. National declension is sure to follow the neglect of constitutional principles. Not until we establish these in our own

land, will we be able to enforce them in another. This unconstitutional traffic must be abolished.

The second indictment of the Liquor Traffic is found in its relation to the present war conditions. It is recognized that if Democracy is triumphant, the United States will be the deciding factor in that direction. It is also recognized that, for us, there are three essentials of victory: food, labor, and life. A brief consideration of the effect of the Liquor Traffic upon each of these essentials is startling.

Probably the gravest problem confronting the war department today, is the food situation. The government recognizes the need of a most careful conservation of food stuffs. The posters say "Food will win the war. Don't waste it," and everyone who may proudly call himself an American should respond gladly to the request of the government. However, a gross inconsistency exists in the working of the plans for food conservation. While the the masses are urged to save food most carefully, the government stands by, apparently unconcerned, while seven billion pounds of food stuffs are being consumed annually, in the support of a machine which has to its credit only wrecked homes, ruined lives, and miserable deaths. Think of it! Seven billion pounds of available food supplies, wasted and worse than wasted in the manufacture of poison. This one waste is sufficient to warrant the absolute annihilation of the Liquor Traffic.

The second essential of victory is the conservation of labor. The government has plans for extensive air and water programs. Our production of heavy guns must be multiplied many times. The government needs men,—laboring men,—to carry out her vast projects. Already, the selective service draft system has been put into operation. But even then her shipyards are working far below their maximum capacity. Our munition factories have not reached one hundred percent in production and our men at the front are forced to use borrowed guns. Why? The answer is simple. Three hundred thousand men are engaged in the manufacture and sale of alcoholic liquors,—three hundred thousand men whose labor is a negative quantity in this time of national peril. America should be awakened to the facts as they are and should demand immediate action for the termination of this waste of labor.

The third essential of victory is the conservation of life. Even in times of peace, life is valuable, but in a time of war, a new significance is attached to the value of life. The war cannot be won without men. America's defenders must be men who are physically strong and intellectually keen. Commercial companies have recognized the destructive effect of rum, physically and intellectually. They will not place drunkards in responsible positions. The government should be even more careful than these. One wrong order issued from a brain clouded and blunted by rum, and our chances for success in this war might vanish forever. Even at home there is a startling waste of life. Figuring on the basis that an average of six years of life is lost by each of those engaged in the manufacture and sale of liquor, an equivalent of sixty thousand men is used up in each generation. Do we wish to pay the price of retaining this curse? No! This criminal waste of life must end.

In view of these indictments, what is necessary for the extermination of this evil? Local and state action has been attempted but has not achieved complete victory. There is a reason for this. Local problems must be met locally. State propositions must be decided by the state. Logically then, national problems must be met by national decision. The liquor problem is unquestionably a national problem. The effects of this traffic are nation-wide in their extent. Liquor manufactured in one state spreads ruin in another. Therefore national action must be taken. A

constitutional amendment for National Prohibition is now before the states for ratification. Now is the opportunity for a decisive national blow. Never, in the history of the prohibition movement, has there been such a wide agitation of the liquor problem. Never has there been such a chance to strike the death blow to this demon. To lose means national obscurity and the defeat of Democracy. To win means national prosperity and the ultimate triumph of Democracy. The opportunity is at hand. Grasp it! Make your vote count in the decision of a nation against this curse.

That the Liquor Traffic is doomed, cannot be denied. All signs point in that direction. But now is not the time to quit the fight. Prohibition is sure to win if we push the conflict to a definite close. The liquor men see their doom. They do not intend to give up the fight until completely and forever defeated. The final victory for the prohibition forces will mean the fiercest struggle. Then, renew your efforts. Fight to the last trench. Make no retreat and give no quarter. The enemy deserves annihilation, and nothing less must be considered. Then while the "Sammies" go "over the top" in their conquest for world freedom, we too shall go "over the top" with such impetus that the accompanying charge shall mean the absolute and eternal defeat of the Liquor Traffic.

America, prove your worth. Make this decision which is so necessary to the triumph of Democracy. Annihilate the Liquor Traffic and your success as a nation is secured. Make this a sober nation and Prussianism can no longer exist. Then when this conflict is ended and Democracy shall reign supreme, a fresh luster will suffuse "Old Glory" and a new wreath of victory will crown the noble brow of Liberty, as she keeps her vigil over a nation free and happy in the knowledge of having provided a Democraey safe for the world.

HUGH C. BENNER.

DOWN ON THE RIO GRANDE.

Lovingly dedicated to Company M. 2nd Minnesota Infantry.

Oh the Rio Grande with cactus bright,
Clear and still on an autumn night;
Clustering tents of soldiers stand
In the weird and ghostly coyote land.

On that silver night in fall so late,
Greetings came from men of state;
A message to a border town
A welcome order flashing down.

Announcing to us what we wished to know,
And soldiers shouted, "We can go";
For the army lonely, tired of sand
And weary, were guarding the Border land.

To the Northern States we gladly go,
Home to the land we all love so;
Soldiers weary of Mesquite land
Struct tents and marched from the Rio Grande.

J. C. Breuninger,
Valparaiso University,
Valparaiso, Indiana.

July 20, 1917.

Young Peoples' Society of O. U.

THE writer of this article for almost five years has been a student of Olivet University. During that time, he has met several hundred young men and women, who have entered her doors to prepare for life's duties and responsibilities. Almost the entire number have gone out to meet the issues of life. The greater number of these, as far as we have any record, have made good.

Not all of these students studied for the ministry. Some have gone into the business world, others have sailed across the seas to become missionaries to the heathen, others have become farmers, and we can truthfully say that they are all doing a great work.

At the beginning of this school year, the young people felt their need of some organization, where they could assemble themselves together, and be built up in the most Holy Faith. One night a group of young people met, and organized what is now known as the Young Peoples' Society of Olivet University, with a charter membership of about forty. Twice a week, on Friday and Sunday evenings, the society meets. On each Friday evening, one of the students, either a young man or woman who is preparing for the Christian work, preaches a short sermon to the society. On Sunday evening, the students, who have not had much practical work of this kind, have charge of the meeting, which consists of the reading of the Bible, after which the meeting is given over to praise and testimony.

From the very first, the meetings have had the manifestation of the Divine Presence of the Holy Spirit, and we can see that the students are growing in grace.

Students attending a school like Olivet University have more light thrown across their pathway than any other class of people. Some would say that this is not an opportunity, but I believe with all my heart that it is. It has been said that opportunity is bald-headed, except a lock on the forehead, and one must grasp the lock as it passes, else the opportunity will be gone forever. The young people of Olivet University have a great opportunity, which they must grasp at once, or it will forever pass from them. But they are determined that they will not let the opportunity pass from them, and are grasping it now. They feel that this is an opportune time.

The great need of the twentieth century is efficiency. In every realm of life, it is the only thing that will work. Then if efficiency is the thing that is required today, should we not prepare ourselves so that we might become efficient to do the work of the Master? The greatest work that anyone can do is to win souls in the Master's vineyard. If the great need of today is men and women fully equipped, both mentally and spiritually, and Olivet is the training station, then the Young People's Society has a great work to do in helping the young people to become more spiritual, —veritable fire-brands for the Master.

When this present war shall have ended, and peace shall reign supreme, there will be a great work for the young people of the Nazarene Church. If all quit themselves like men, as the young people of Olivet are doing, we are sure that they will be prepared for the emergency. Then truly will we be efficient as a school, as a people, and as a Church.

R. J. CARROLL, President.

Science Department

THE SCIENCE DEPARTMENT OF OLIVET UNIVERSITY has been sorely in need of better equipment. The Senior Academy Class of 1917 purchased a much needed equipment for that department, which made possible the accrediting of the same.

For several years the College Science Department has been rather neglected. The management of the school had under consideration the purchase of a telescope for the use of that department, but were financially unable to carry through that project. The student body, who always come to the rescue of the school at a critical moment, again responded and under the supervision of the astronomy class, purchased a telescope. The description is as follows:

It was made by William Gaertner & Company of Chicago and is mounted on a portable tripod with equatorial mounting, so adjusted that by a slight motion of a screw, the telescope can be kept on any particular star in the heavens indefinitely. The telescope tube itself is made of brass with lenses which are carefully corrected for chromatic and spheric aberration. It has a magnifying power of 60–100–150 diameters. To the side of the telescope proper is attached a small finder, which is used in locating heavenly bodies which are difficult to locate otherwise. Also we have furnished with the instrument a sun-glass used in looking at the sun, and a diagonal eye piece used in observing points near the Zenith.

We wish to take this opportunity of thanking those who have helped in the purchase of this instrument. We have done and are doing good work with it, and certainly appreciate the assistance from friends, students, and patrons. Many are our needs yet, but God is blessing our efforts in obtaining the equipment that we need to do greater work for His glory.

R. J. CARROLL.

Impersonation of "Astronomy"

HARK! ye creatures of destiny; ye beings of happy providence; ye inhabitants of Earth. Hark to the voice of the ancient of ancients, whose forgotten millenniums have been lost in millenniums of forgetfulness. Hark to the words of the one whose spirit can be measured only by the boundaries of the universe. Immortal man! take heed as he speaks.

I am the Spirit of Astronomy. I came direct from the hand of the Omnipotent. I was in existence as a pleasure study of the Almighty, long before the creation of man. When darkness covered the face of the earth, I was in process of development. More than this, the Spirit of God brooded over the face of the deep, and I felt the marvelous power of that Spirit as He moulded, shaped, and fashioned the earth according to the plan of God. From the very beginning, the special manifestation of His divine interest in the earth was evident.

Then, there came a voice saying, "Let there be light," and immediately, with a magnificence, a splendor, a wondrous glory which could be effected only by God himself, there came that glorious initial sunrise, on the morning of the first day, and with an unrivaled brilliancy and splendor, with a magnificent play of colors, the earth was flooded with radiant light, and then there came into view the great and mighty things which had transpired in that period of darkness. "Let there be light," and as the beams of light began to streak the eastern sky, painting upon the clouds the auroral picture of dawn; as the rays began to dance upon the hilltops and play hide-and-seek in the nooks and crevices of the valleys, I heard the angels of heaven singing the praises of the Creator and the heavenly chorus proclaiming that wonderful acknowledgement, "And there was light."

This was creation as viewed upon the earth. In outer space, hundreds of light years away, there were bodies,—some of which were many times larger than your sun, twirling, whirling through space, guided only by the hand of the Ruler of the Universe.

I have considered myself as governed by the Creator of all things. Now I invite your attention to my development as a science of man. Adam, walking through the garden, beheld the sky in all its brilliancy of stars and constellations and considered them simply as a part of the beautiful scheme of nature which God had provided for him. So for centuries no special interest was manifested in me. However, all through this period, I remained the same exact science. I was in space with all my planets, constellations and comets, working in perfect harmony,—a great machine, whose power of motion and control was the hand of God.

The first record of definite interest concerning me, is found among the Chaldeans and Babylonians. They noted the formation of several constellations which kept their respective places in the heavens, and which seemed to move westward at a uniform rate. They also found objects which did not follow the regular plan of motion of the constellations, but which seemed to move back and forth through the heavens in paths of their own. These were afterward called planets or "wanderers" by the Grecians.

Having found these planets, they discovered that they were moving in some definite and close relation to the earth and sun, so they all began to search for a definite explanation of their motions. Ptolemy of Egypt, first proposed a theory for their movements. He supposed the earth to be the center of the universe, and suggested that these planets, including the sun, traveled in circular paths or epicycles and that the centers of these epicycles revolved in perfect circles around the earth. This theory accounted for several of the motions, but there were so many for which

it did not account, that astronomers began to look for a better explanation. At last, Copernicus proposed a theory which, with a few modifications, has been proved to be the correct system of solar and planetary motion. Until the present time, eight planets have been discovered. I had one planet situated so far out in space that I thought man never would find it. But I could not do away with its effect upon the one nearest to it, and with only a small deviation in the orbit of Uranus, a Frenchman figured out the orbit of this planet. Thus man discovered Neptune, three and one-half billion miles away from the sun. But even at that distance, Neptune is a near neighbor to you when you consider some of the stars. The nearest fixed star is four and three-tenths light-years away. That is to say that if a ray of light were to start from the earth at this moment and should travel, as light does, at the rate of 186,000 miles per second, it would be four and three-tenths years before that ray would reach the nearest fixed star. But even that is proximity itself when we consider that there have been stars discovered which may be thousands of light-years away. Puny man! consider thy insignificance and ponder upon the greatness of God.

With this brief history of my development, I shall now turn your attention to my nature. I, of all sciences, approach nearest to the omnipotence and infinity of God. One cannot study me earnestly without realizing that truly there is a God, a Being Supreme, whose master hand is directing the whole mechanism. For millenniums unknown, each part of my system of systems has been going on and on without the deviation of a second. Truly "the heavens declare the glory of God and the firmament sheweth His handiwork. Day unto day uttereth speech, and night unto night sheweth knowledge." Study me if you would know the greatness, the omnipotence, the unchangeableness of the wonderful plans of God.

What is my purpose? Why have my systems been hurled into space to roll on and on indefinitely? Is this marvelous arrangement of no account except to amuse a few human astronomers? My purpose is to glorify the Creator and sing His praises forever. Go back with me to the dawn of creation, "when the morning stars sang together, and the sons of God shouted for joy." Ever since my myriads of stars, my multiplied constellations, my matchless systems, and my splendid nebulae were put in place, they have been sending up to God one eternal chorus of praise. And why have these bodies and masses of bodies been timed to such a nicety? Why has the unmeasured roll of centuries failed to disturb or interrupt the infinitely exact motion of these heavenly bodies? Go with me into infinite space and there you will hear a melody, a harmony, a chorus of praise, which can be compared to nothing earthly. From creation's morn these worlds have been accomplishing their purpose, and through the countless ages of endless eternities, they will play on and on in one grand, majestic, superb symphony, accompanying the heavenly chorus as it sings forever and ever and ever the interminable praises of the triune God.

HUGH C. BENNER.

Given at the Annual Public Program of the Philathean Literary Society, April 26, 1917.

DINING ROOM

The Cross in the Wilderness

"Ring out, wild bells, to the wild sky,
The flying cloud, the frosty light:
The year is dying in the night;
Ring out, wild bells, and let him die."

"In Memoriam."—TENNYSON.

IT was New Year's eve—quiet, beautiful, and pleasant. The vast dome of the sky was without a speck of cloud as if the tranquil night had just washed it with the water from her fountains to show her hearty welcome to the coming year. But the moon, though unveiled, looked solitary and solemn; because though the stars were many, not one of them was close to her. It was as if she mourned the passing away of the old year, and wanted to be alone in her grief. The snow-covered meadow glistened in the mellow moonlight and looked like a vast marble floor. At the south, it was bordered by a curtain of hazy gloom that shut it from the warmer climes beyond. At the north, thick woods stretched for many miles forming a thick wall that sheltered it from the piercing winds of the colder northern regions. At the eastern part of the meadow a little house stood under a few maple trees. Near the gate two pine trees grew, tall, erect, and stately. Now they were like aeolian harps on which the winter wind played softly the dirge for the dying year. Then, as they stood with their garments of somber green unruffled by the resting wind, they looked like sentinels amidst that barren winter scene.

The north room of the little house was lighted, for two persons were sitting in it. One was far past his prime; the other was a youth. They had been talking for a long while; but now there was a pause, which sometimes comes in the midst of even the most lively conversation. But the pause did not last long, for the youth spoke again.

"About an hour more, and we shall hear the New Year bells," he said.

"Yes, about an hour more," repeated the old man.

There was a pause again. Across his face a solemn expression passed, and he bowed his head.

"The New Year is coming," he continued. "It has just brought to my mind an event, which happened exactly fifty years ago to-night out yonder in those woods." Here he drew the curtain aside, and pointed to the barren wild

"What was it?" asked the youth; and his lips parted, and his eyes widened with interest and curiosity.

"What was it?" he asked again.

"It was my own experience while I was living there as an evangelist among our red brethren," the old man replied.

"One evening, as I was on my way home," he continued, "I found a young Indian lying on the bank of a river. He was bleeding, and was almost lifeless. Evidently he had been wounded by a white man. So I took him home, and cared for him as if he were my own son.

"The following morning he was dumb with amazement, and was almost afraid when he found himself in the home of a white man, the deadliest enemy of his race. So I spoke to him kindly that he might feel at home. But he remained speechless for a long while; for he could not understand how a white man could be kind to him. Then I told him of the character of our race, and about our Saviour who taught us to love our fellow-men. And, even as I was telling him the 'sweet story of old,' the look of fear

vanished from his face: evidently, he felt the sweet influence of that life of love."

The old man paused as if he forgot the rest of his story. Just before he went on, he noticed that the youth remained motionless, ready to listen, as he had been listening, "like a three years' child."

"About three weeks later," the old man continued, "my Indian brother was converted; and the day before he went back to his people, I baptized him in the river on the bank of which I found him. When he went back to his wigwam he took me with him, and there I learned that he was the only son of the Chief of his tribe.

"The evening of that same day he went back home with me to hear, as he said, more about the Man who was greater and mightier than all, yet was humble and loving and kind to every one. Every evening after that, he came to my home to hear me read from the Gospel and explain to him more about the life and teachings of our Lord and Saviour Jesus Christ. But the most beautiful part of our time was our prayer together; for oh, how my friend loved to pray to the loving, Almighty God whom he had newly found!

"One evening in autumn I missed him. The next night I missed him again. I wondered very much. So I went to his wigwam, but could not find him there. The third night he came again, as usual, and told me the reason. Every evening, he said, as he listened to me read from the Gospel, a sweet Voice floated to him on the wandering night wind—a Voice that seemed to call him away from the 'glad tidings.' And the new convert yielded to the voice, and went to It. It was the Voice of a woman calling him away from 'the truth' and 'the life.' But happily, he said, the power of that divine Man, Jesus Christ, upheld him, and instead of having been led away by the Voice, he led It to the altar of the God he had newly found, and tuned that Voice in harmony with the sweet soul-music of the Saved.

"And, before the winter set in, his Indian maiden, the owner of the Voice, was also converted. On New Year's eve of that same year, exactly fifty years ago, I joined their hearts and souls in holy union. I shall never forget that time; for that same night, two tribes—the tribe of the man and that of the woman—which had for many long, bitter years been hostile to each other, were brought together in brotherly love and peace."

The old man paused, looked out, and listened. The New Year bells from the little town a mile away pealed merrily; from a distant farm a cow lowed—a good sign, the farmers said; the winter breeze changed its plaintive dirge to merry whistling among the trees; and all Nature seemed glad to meet the young Year that had just come from the bosom of Father Time.

The old man and the youth knelt down, and the elder prayed audibly, "O heavenly Father, we thank Thee for the sweet peace which the Cross of Thy beloved Son brought to Thy children in the wilderness fifty years ago. We pray, O Holy Father, that a sweeter and more lasting peace may come to dwell among the nations that call themselves 'civilized' and 'Christians.'"

"Ring out old shapes of foul disease;
Ring out the narrowing lust of gold;
Ring out the thousand wars of old,
Ring in the thousand years of peace.

"Ring in the valiant man and free,
The larger heart, the kindlier hand;
Ring out the darkness of the land,
Ring in the Christ that is to be."—TENNYSON.

ALFREDO Q. GONZALEZ.

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School Calendar

SEPTEMBER.

5-9.—Assembly.
11.—Registration.
12.—Classes begin.
13.—I. P. A. organizes.
14.—"Pete" takes pictures for the Aurora.
15.—Aurora staff elected.
Auto Gospel Band elected.
16.—Professor Burkholder finds a wife.
17.—A trip to the woods. First Band Service.
18.—First Roll Call.
Opening Reception.
19.—Booster day for the I. P. A.
20.—Lena Roberts got a box from home.
21.—Pete goes "Deeper Yet" into the tub.
22.—Ray Carroll is kicked by a grasshopper, first day in zoo.
24.—Beans! Beans! Dormitory Beans!
25.—Jesse A. and Rolla forget to go to supper.
26.—Pictures for the Aurora taken.
27.—The Triumvirate is found out.
29.—I. P. A. program.

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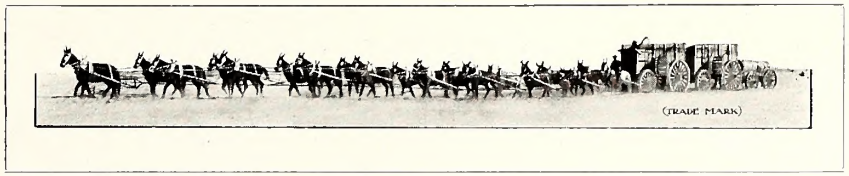

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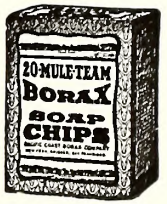

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School Calendar—Continued

OCTOBER.

2.—Helen Morris falls out of bed.

3.—Harold Hunt goes to sleep in Bible Class.

4.—A stranger comes to town. Rather popular.

5.—Evening social.

8.—Ruth Buell leads band service.

9.—Raymond Carroll couldn't study because of the commotion in the parlor.

10.—Ruthie leaves us.

12.—Columbus Day. Mr. and Mrs. Burkholder "at home."

13.—Peck washes the floor of Room 1 previous to Trig class.

15.—Josh leaves us.

16.—Miss Spaith lectures on tuberculosis.

17.—A converted Abyssinian talks on Africa.

18.—Peter can't wait till Christmas, so goes to Chicago on the 11:30.

19.—Schurman gets embarassed at the advanced music practice.

20.—Grace Trumble makes us a visit.

22.—Carroll and Gardner go to Danville with a chaperon. Why the chaperon?

23.—Marg wants to know where the fire is.

24.—Pete comes back from Chicago.

26.—Miss Pelley visits us.

27.—Hon. Benner and Carroll initiate their new dissecting sets.

29.—Lois Wise wishes there were seven Monday nights in a week.

30.—Hallowe'en doings. Wiener roast.

31.—More Hallowe'en celebration. First Infantry goes on picket duty.

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A TOAST TO THE FLAG.

BY JOHN J. DALY.

Here's to the Red of it—
There's not a thread of it,
No, not a thread of it
In all the spread of it
From foot to head,
But heroes bled for it,
Faced steel and lead for it,
Precious blood shed for it
Bathing it Red.

Here's to the White of it—
Thrilled by the sight of it,
Who knows the right of it,
But feels the might of it
Through day and night?
Womanhood's eare for it
Made manhood dare for it;
Purity's prayer for it
Keeps it so White.

Here's to the Blue of it—
Heavenly view of it,
Star-spangled hue of it,
Honesty's due of it,
Constant and true.
Here's to the whole of it,
Stars, stripes and pole of it,
Here's to the soul of it—
Red, White and Blue.

—*National Economist.*

School Calendar—Continued

NOVEMBER.

1.—Day after the night before. Everybody wide awake.
2.—Mr. Dickey, armed to the teeth, kills a spider in Greek class.
3.—Carroll out of gum! ! !
5.—Abyssinia, Abyssinia, Land of My Fathers—Mr. Benner.
6.—Faculty meeting! ! ? ? ! ! ! ?
7.—Rev. Shepard visits.
9.—W. Middleton experiments in Physics.
10.—Mr. Grathwell lectures on Prohibition. Social privileges.
11.—Schurman finds a wishbone while eating fried fish.
12.—Everybody's good.
13.—L. D. Benner oversleeps. He is late to breakfast.
14.—The weaker sex are registered.
17.—Patriotic Pete stands up in English class when Star Spangled Banner is played in Chapel.
18.—Mrs. Pendry's funeral.
19.—Pigtail day at the Dorm.
20.—Special services every night.
21.—Mr. Dickey enquires about the parlor.
22.—PIE for dinner.
25.—Carroll's birthday.
27.—Mrs. Middleton's funeral.
29.—Thanksgiving Day.
30.—Practice! Practice! Some more practice (for Chicago).

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School Calendar—Continued

DECEMBER.

4.—Champaign.
5.—Students leave for Chicago Convention. Lois leaves her light on.
6.—Some Orchestra in Chapel.
7.—O. U. Program at Chicago.
8.—Josh is enthused at the sight of a soldier.
9.—No service. Too cold.
10.—Chicago Delegation returns.
11.—Girls shun the Bookstore.
16.—Keen-Thomas wedding.
18.—Mrs. Dorsett's funeral.
19.—Last day of school this year.
20.—So quiet and lonesome.
22.—Party at Prof. Burkholder's.
25.—Christmas.
26.—Deckers take a vacation.
27.—Thompson-Sawyer ceremonies.
31.—Goodbye 1917.

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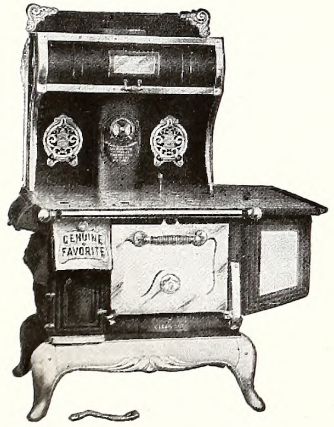

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School Calendar—Continued

JANUARY.

1.—Hello, 1918.
2.—Absolute quiet.
3.—School begins again.
5.—We all like our new teacher, Mrs. Thompson.
7.—"Sousa" Benner talks a man crazy in Danville.
8.—Faculty gathering in Prof. Hoover's office.
10.—Skating fine.
11.—Senior banquet to the faculty.
Young people's Society organized.
12.—Schneider's 27th birthday. Enter Brutus.
13.—Snowbound.—No bread. Crackers and hard tack.
14.—Gardner and Benner have a haircut.
15.—Mrs. Willingham's expression program.
17.—Advanced Pupils' Musicale.
18.—Olivet is no slow time.—Prof. Hoover sets the clock back 15 minutes.
19.—More snow and cold.
21.—Champaign concert.
22.—Nobody is sleepy or tired.
24.—Parlor busy. Two couples went in.
25.—Lena says Goodbye.
26.—Telescope comes.
28.—Lois leaves us.
29.—Everybody "seeing stars."
30.—Olivet chorus started.
31.—Revs. Bueker and Adams lecture for Red Cross.

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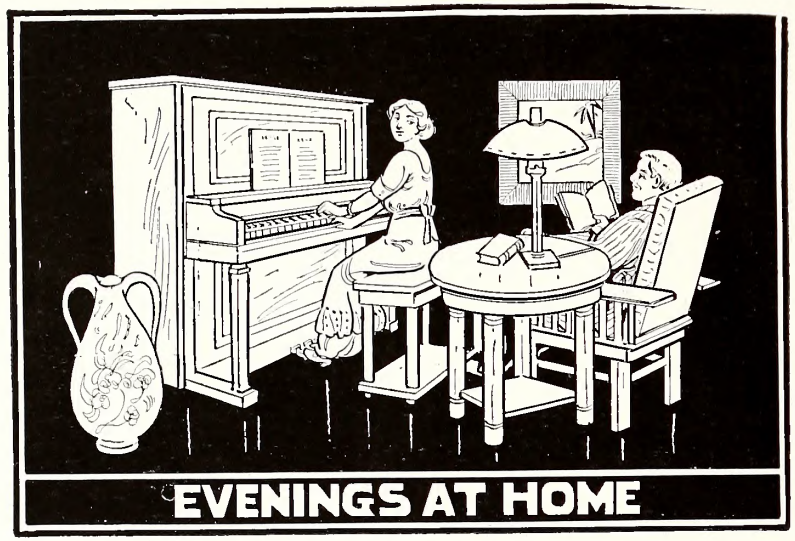

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School Calendar—Continued

FEBRUARY.

1.—Miss Mellies oversleeps and misses breakfast.

2.—Why is it that Mrs. Sanford calls "Tix" Mr. Russell?

4.—Marguerite washes her window and it becomes a plate glass window.

5.—Opening Reception. Burkholder's birthday.

6.—Carroll hits the floor and disables the chair.

7.—Music Recital.

10.—Dr. W. A. Smith lectures for Anti-Saloon League.

11.—Aurora staff unusually busy.

12.—Lincoln's birthday. Patriotic program in chapel service.

13.—Schurman Waldie Concert Co. are back.

14.—Prof. Burkholder's musicale.

15.—Well, to-day the AURORA goes to press and of course the calendar ceases. But anyway, from this time on it is the same old story of programs, class receptions and so forth. Finally, commencement will come and with it those spectral, gowned figures known as "seniors." In view of these facts we will say no more except that we wish that the future may hold much of joy and good fortune for our worthy seniors. This ends it.

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Prof. Hoover—"Are animals active agents in the disintegration of rocks?"
E. Morris—"Yes, they eat 'em."
W. Gardner—"Such is life without a wife, and worse without a home."

Carroll—"At the end of his death, they went into Italy."

G. Skelley—"Carroll, every time I think of sitting beside you, it makes me shiver."
Carroll—"How can you think without any brains?"
G. Skelley—"You said you were going to give me a piece of your mind, and I guess I have it."

Josh playing "Poor Pussy," "bow-wow-wow."

Kruse—"What is that piece that they always play when a couple march in at a wedding ceremony?"
H. Benner—"Battle Hymn of the Republic for mine."

Prof. Hoover in Astronomy:
"How long does it take the earth to go around the sun?"
Miss Rumph—"It takes 128,000 years."

Miss Ernsberger in Trig—"Not all the syllables don't have accents."

Josh taking test in Greek in Prof. Hoover's room.
Prof.—"I'm going over to one of these chairs; for I can't get my feet under this table."

Prof. in Astronomy:
"Brown, tell us quickly the difference between the sidereal and the solar day."
Brown—"Just four minutes."

Carroll—"What kind of people do they have in Ohio?"
Benner—"We have MEN! What do you have in Iowa?"
Carroll—"We have WOMEN!"
Benner—"I thought so, that's why you live there."

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Miss Ernsberger in Trig:
"Mr. Waldie, give the six initial functions."
Mr. Waldie—"Sine, Cosine, Tangent, Cotangent, Secant, and 'course he can't.'"

Josh tried his best to quote from Virgil: "terror surrounds me; even the silence itself is horrible."
After failing, he remarked, "Well, I guess I must feel it worse than that."

After a long discussion in Astronomy on longitude, Prof. Hoover said:
"Where is Detroit?"
Miss Rumph—"In Michigan."

A CONSERVATION CALENDAR.

Monday—we'll say is our "Heatless Day,"
One cinder, one flicker, one coal.
Tuesday—well—this is our "Meatless Day,"
One oyster, one herring, one sole.
Wednesday—oh, this is our "Wheatless Day,"
One corn cake, one dodger, one scone.
Thursday—we must have a "Sweetless Day,"
One pickle, one lemon, one bone.
Friday—will make a good "Eatless Day,"
One cheerful and glorious fast.
Saturday—call it a "Treatless Day,"
For all reciprocities past.
But Sunday—may Hoover forgive us, we pray,
If we should all happen to feel
A little more hungry than usual today,
And once again eat a square meal.

—*Kansas City Star.*

R. L. Major—"Planets revolve about in epileptic (elliptic) orbits."

Carroll—"When I fell over, I paralyzed the floor."
H. Benner—"Yes, I see it hasn't moved since."

Smith the Florist

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Prof. Fanning—"Hast thou come to torment me before the time?"
As he spoke, Dickey walked in.

Speaking of lend and loan:
Lloyd Thompson—"Kruse, did you lend or loan my money?"
C. Kruse—"Neither, I owe it."

Prof. Hoover—"In Geology it takes time for things to happen."
Wayne Gardner—"It takes time for us to get our lessons."

Carroll—"Prof. Hoover, how soon are we going star-gazing again?"
Prof. H.—"Most any night is good. However, the moon is not out."
Miss Rumph—"But can't you see the stars better when the moon is not out?"

Miss Ernsberger (at table) to DeS.—"Are there any married men here without their wives studying for the ministry?"
DeS.—"That's a noble question to be asking."

DISCUSSION IN LOGIC CLASS.

Carroll—"Is love concrete or abstract?"
Prof. Stovall—"Both."
DeSmidt—"Promiscuous. Which is right?"

Carroll in Sociology test:
"Prof., do you want a sociological or biblical definition of faith?"
Prof. Stovall—"The sociological."
Carroll—"Well, we ought to have the Bible for a text book."

J. C. B.—"I think two years of travel is as good as two years of college work. But it is so expensive."
E. Metz—"I should think that a single man could work his way about."
J. C. B.—"Well, he might."
Metz—"I'd like to go sometime with somebody."

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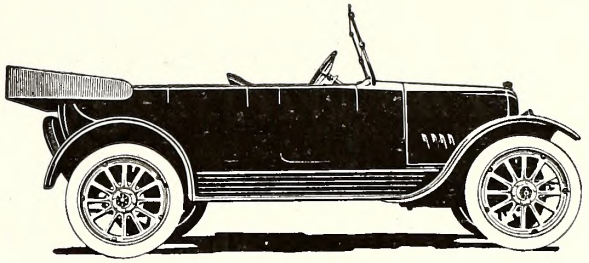

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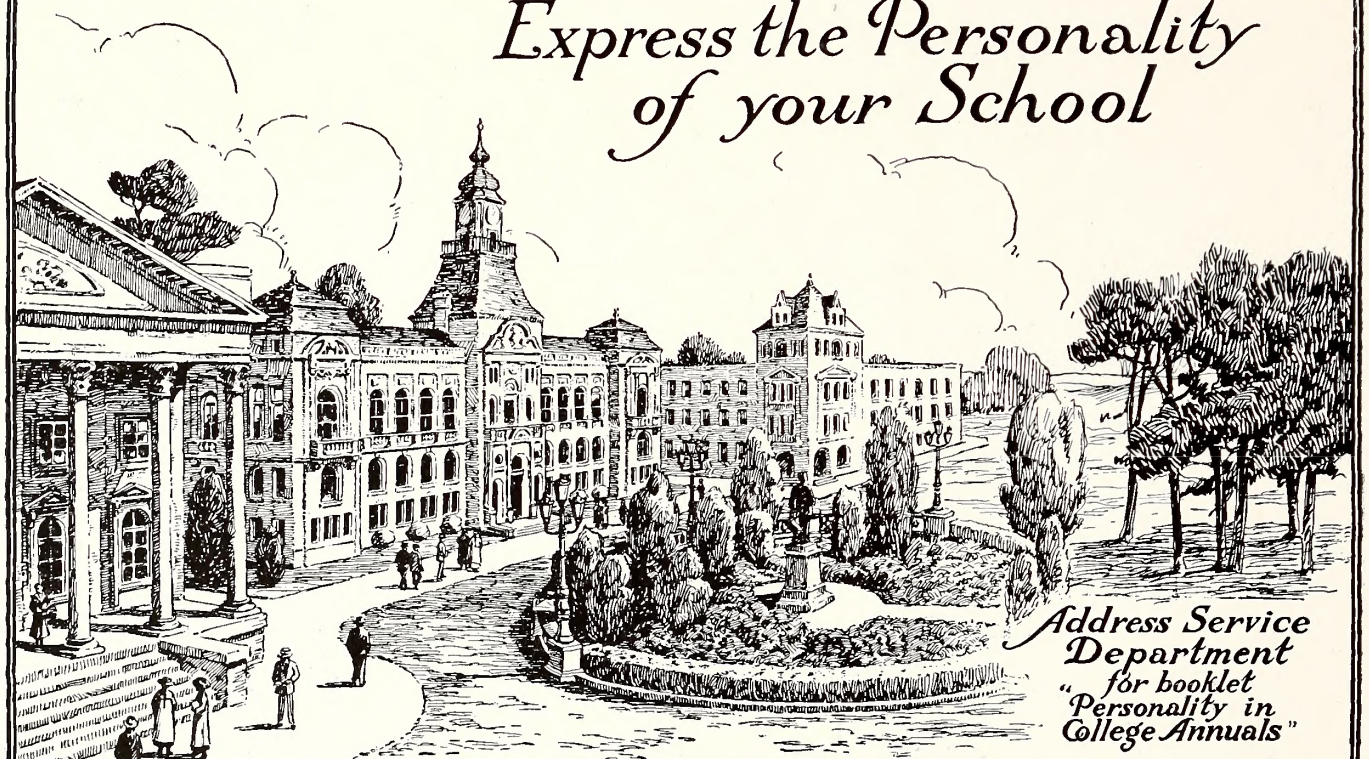

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Dickey (in English)—"I can turn poetry into prose and prose into poetry. (Pause.) It takes a great master of English to do that, doesn't it?"

Waldie—"Why do you suppose we are having oatmeal three mornings in succession?"
Schurman—"Well, oatmeal is a brain food, and the cooks knew we need it in exam week."

While considering the transfer of W. Gardner from the editorial to the business management of the staff, he said—"A rotten egg is just as good in one crate as another."

Prof. Stovall—"I shall give you special topics, and you may write on them instead of having an exam."
Metz—"Do you mean orally?"

A QUESTION OF DEGREE.

A young theologian named Fiddle
Refused to receive his degree,
"For," said he, "'tis enough to be Fiddle
Without being Fiddle D. D."

Columbia Record—Billy Sunday says that hell is really worse than it has been painted. Quite likely. The picture was painted some years ago by painters who had no opportunity to study the style and methods of Bill Kaiser.

Carroll, writing up jokes—"My, I'm getting deaf, I can't see straight."

New York Sun.—That prixe hen which refuses to lay is much misunderstood. She is observing eggless day.

Employer—What! You want me to raise your salary? Well give me at least two reasons for this inopportune request.
Employee (meekly)—Twins.—*Ideas.*

I wish to give a friend a timely and striking present. Then why not give him a clock.—*London Answers.*

Marie Willis—How inconsistent the government is. For their officers' training camps they say that they want applicants who can handle men.
Jane Gillis—Yes?
Marie Willis—And yet they won't let us women enlist.
—*Judge.*

"My son is very rough; I don't know what to do with him."
"Why not let him be a dentist?" —*Country Gentleman.*

"Why don't you want to let me marry your sister, Bobby? I tho't you liked her."
"I do. That's why."—*Browning Magazine.*

"I hear your son is a genius."
"Indeed he is. Why that boy's filled out his questionnaire without even looking at a lawyer."—*Baltimore American.*

Governess—"Dorothy, won't you give your brother a piece of your apple?"
Little Dorothy—"No. Eve did that, and has been criticized ever since."

ALTERNATIVE

Dar never was no sunshine made
So generous and warm
It didn't one day fade
Into a storm.
Dar never was a storm dat blew
An' shook de cabin door,
De old sun couldn't travel thru
An' shine once more.—*Washington Star.*

"Telephone service prompt?"
"Parts of it. The bills always get around on time."
—*Washington Star.*

"Doctor, my husband is troubled with a buzzing sound in his ears."
"Better have him go to the seashore for a month."
"But he can't get away."
"Then you go."—*Boston Transcript.*

DOING YOUR BIT?

There are many different ways of helping our country in this present crisis. In fact, too many to be enumerated in this small space. But the most common and yet the most important is "SAVE." You can save food, clothing, etc., but when you save money you have accomplished that which the government requires to bring this war to a victorious ending. Are you willing to sacrifice a few of your daily pleasures to help your country? Then write us regarding our THRIFT SAVINGS PLAN.

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CHICAGO, ILLINOIS

AN ADDED BURDEN.

A small boy who had been in the habit of leaving food on his plate was warned that Mr. Hoover would not approve of it.

He meditatively replied—"I've always had to mind daddy and mother and Aunt Mary and God, and now here comes along Mr. Hoover."—*Life.*

TRUE PATRIOTISM.

"Don't you love our song, the Star-Spangled Banner?"

"I do," replied Senator Sorghum.

"Then why don't you join in the chorus?"

"My friend, the way for me to show real patriotism for a song is not to try to sing it."—*Philadelphia Public Ledger.*

AN ERROR OF OMISSION.

An Eldorado Springs minister tells this story: A white minister had just married a colored couple and in a facetious way remarked: "It is customary to kiss the bride, but in this instance we will omit it."

The groom was fully equal to the occasion and replied: "It is customary for the groom to give the minister a five-dollar bill, but in this instance we will also omit that."

Rose Bauerle (in English)—"Is it correct to say, 'I wish I were somewhere else?'"

Mr. Dickey—"No, you should say 'I wish we were somewhere else.'"

Carroll—"I don't know how straight this is or not."

Carroll—"Everybody loves me, and I love everybody, and anybody that loves me can love anybody else."

Discussion in Church History as to the inspiration of some early writings.

M. Brown—"If the word was inspired, it would live forever."

J. Breuninger—"But we do not believe that the Apocrypha was inspired, yet it lives in the Catholic Church."

A. DeSmidt—"Then it is living among the dead."

Prof. Gardner—"In a triangle, the sides of the right angle are called the legs."

Jesse Anderson—"Do they call the angles the knees?"

Prof. Hoover—"While expanding, it contracts."

THAT ENDED IT.

"I'm afraid it won't fit," she said as she tried the ring.

"That's funny," mused Gardner, "I never had any trouble with it before."

Patriotic Warden—"Have you been in any European jail?"

Prisoner—"No! My motto has been to see America first."

—*Star of Hope.*

BETWEEN TWO FIRES.

The young doctor and his friend, the drug clerk, were sitting at the club window, when a richly dressed woman passed.

"There goes the only woman I ever loved," sighed the young M. D.

"So," queried the other. "Then why don't you marry her?"

"Can't afford it; she's my best patient."—*Mule.*

PIONEER DAYS.

"Tell me of your early educational hardships."

"Well, I lived seven blocks from a Carnegie Library, and we had no automobile."—*Louisville Courier-Journal.*

DEFINITIONS ONE SHOULD KNOW.

Alcohol—A liquid good for almost anything except secrets.

Dust—Mud with the juice squeezed out.

Echo—The only thing that cheats a woman out of the last word.

Love—A man's insane desire to become a woman's meal ticket.

Neighbor—One who knows more about your affairs than yourself.

Palmistry—A plausible excuse for holding hands.

Policeman—A never present help in times of trouble.

The Freshmen don't know, but they don't know that they don't know.

The Sophomores don't know, but they know that they don't know.

The Juniors know, but don't know that they know.

The Seniors know, and know that they know.

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GOD AND GOTT

BY WILBUR D. NESBIT

Who soothes the sighs of sorrow
And heals the hurts of pain?
Who gives us for the morrow
The songs we sing again?
Who taught us love for others?
Who guards us as we roam?
Who links our hands as brothers
And sanctifies the home?

Who girds our souls with sureness
That we may cast out fear?
Who blesses woman's pureness
And bids us hold it dear?
Oh, whispered in our praying
From cradle to the sod
Our name—our faith displaying—
The hallowed name of God!

Who teaches torture's terror
And laughs at lies and loot?
Who holds no faith is fairer
Than one to shame a brute?
To whom are women shrieking
And sobs of children maimed
As sweet as some one speaking
Of those both loved and famed?

Who spurns the ill and lowly
That falter at his gate?
Who holds supremely holy
The hoarsest curse of hate?
Oh, bestial, hellish being—
On God's great name a blot!
Unthinking and unseeing,
The Prussians call it Gott!

Boarding Students' Directory

Anderson, Edith.....Chicago, Ill.
Anderson, Jesse.....Curran, Ill.
Ashbrook, Myrtle.....Tallula, Ill.
Balsley, Eula Mae.....Morrisonville, Ill.
Bauerle, Ralph.....Griswold, Iowa
Bauerle, Rose.....Griswold, Iowa
Benner, Hugh C.....Caledonia, Ohio
Benner, Lawrence.....Caledonia, Ohio
Benner, Rolla B.....Caledonia, Ohio
Breuninger, Joshua C.....Oakland, Maryland
Bursch, Annie Mae.....Kansas City, Mo.
Carlson, Annamay.....Plaza, N. Dak.
Carlson, Hazel.....Plaza, N. Dak.
Carroll, R. J.....Chariton, Iowa
Chesemore, George L.....Richland Center, Wis.
Chesney, Florence.....Ina, Ill.
Cook, Cora.....Webster City, Iowa
Crandall, Eliza.....Valley City, N. Dak.
Daine, Ethel.....Elkhart, Ill.
Davis, Tilden.....Ramsey, Ind.
DeSmidt, Andrew C.....Racine, Wis.
Elam, Pauline.....Columbia, Tenn.
Freeman, Mary Belle.....Chicago, Ill.
Gallup, Mr. and Mrs. Ed.....Fullerton, Nebraska
Galbreath, John.....Danville, Ill.
Gardner, R. Wayne.....Warren, Penn.
Gilmore, Homer.....Wichita, Kan.
Gilmore, Jahleel.....Wichita, Kan.
Gonzalez, Alfredo Q.....Jaro Ilailo, Philippine Islands
Guthrie, Velma.....Hull, Ill.
Guthrie, Mrs. G.....Kansas City, Mo.
Hendricker, Lydia M.....Orenzville, Ill.
Henline, Hazel.....Chicago, Ill.
Hertel, Jacob A.....Edmunds, N. Dak.
Hill, Zeora M.....Murphysboro, Ill.
Himler, Morris M.....Seymore, Ind.
Hodges, R. Raymond.....Hutchinson, Kans.
Holt, Marie.....Louisa, Ky.
Hunt, Harold H.....Los Angeles, Cal.
Jenks, Elsie.....Sterling, Colo.
Keen, Clover.....Milford, Ill.
Keen, Lettie.....Milford, Ill.
Kruse, Carl.....Omaha, Neb.
Leohman, Edna.....Farnam, Neb.
Long, Edith P.....Topeka, Kans.
Major, R. L.....Fullerton, Neb.
McClain, Mrs. A. H.....Olivet, Ill.
McClain, Carl.....Olivet, Ill.
McCormic, Ruth.....Georgetown, Ill.
McMann, Lloyd.....Curran, Ill.

Boarding Students' Directory—Continued

Mellert, Bulah.....Lewistown, Ill.
Mellis, Amanda.....Clifton, Kan.
Metz, Emin.....Kokomo, Ind.
Morris, Helen.....Elton, Wis.
Moyse, Paul.....LaHarpe, Ill.
Moyse, Edna.....LaHarpe, Ill.
Muse, Eltie.....Trumble, Ky.
Muse, Samuel.....Trumble, Ky.
Nelson, Carl.....Alida, Sask., Canada
Nottingham, Helen.....Pleasant Plains, Ill.
Nutt, Arthur.....Curtis, Neb.
Obrecht, Albert.....Forest Park, Ill.
Park, L. R.....Westerville, Ohio
Roberts, Lena.....Rosedale, Ind.
Rooke, Frances.....Ridgefarm, Ill.
Rouse, Oscar.....Knoxville, Tenn.
Rumph, Etta.....Mott, N. D.
Russell, Marguerite.....Stockton, Ill.
Sanford, Celeste.....Cincinnati, Ohio
Sanford, Fidelia.....Cincinnati, Ohio
Schneider, Mary.....Dudley, Ill.
Schreiner, Gladys.....Freemont, Neb.
Schreiner, John.....Freemont, Neb.
Schreiner, Lincoln.....Freemont, Neb.
Schumann, Ralph.....W. Somerville, Mass.
Schurman, Winifred.....Chicago, Ill.
Soudrette, Cecil.....Fern Bank, Ohio
Springer, Ethel.....Marshalltown, Iowa
Stark, Cecil.....Louisville, Ill.
Taylor, Edith.....Delmar, Ky.
Thompson, Lloyd.....Edmunds, N. D.
Thompson, Walter.....Pingree, N. D.
Thomson, Agnes.....Edmunds, N. D.
Thomson, Annie.....Edmunds, N. D.
Thomson, Ellen.....Edmunds, N. D.
Waldie, Alice.....Beverly, Mass.
Waldie, Elizabeth.....Beverly, Mass.
Waldie, Peter.....Beverly, Mass.
Weddle, K. G.....Faubush, Ky.
Wise, Lois.....Marion, Ohio

GOODBYE. DON'T FORGET TO WRITE.

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